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ON THE
TYPES AND SYMBOLS
OF THE
VESSELS OF THE TABERNACLE,
AND IN
SOLOMON'S TEMPLE.

LONDON :
H. K. LEWIS, 15, GOWER STREET, NORTH.
—
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100 . u . 215.



"As some splendid effect of nature, ere it passes away and is lost to us, leaves by its own chemical power a permanent impress of its beauty, so the *Dispensation of type* given to Israel, transitory in itself has left its true photogenic, or light created picture on the Divine page, to be the study of the Church in all time. How wrong then are those who pass over slightly, the typical portion of the Scripture. Let us remember when we read it, we are looking on the everlasting tracery of those heavenly sunbeams which shone forth when the world was young, and revealed the mind of God to the believing Hebrews. The early saints were actors in a spiritual allegory; the circumstances of their daily life were emblematic."—"The Protoplast." Page 329.

PREFACE.

Short as this little work is, perhaps a few words may be necessary to state that the First Part—the Vessels of the Tabernacle—was not written with any idea whatever to publication; but solely to assist a highly valued friend with her Bible-class. This friend was then engaged in the honourable, but arduous task of tuition; and her class at the time she consulted me were studying this particular subject. Hence I aimed at brevity as the best way of gaining attention, knowing that anything long and prolix is generally considered by the young of either sex, tedious and wearisome.

Nor would it ever have passed through the press, but for the earnest solicitation of one or two other friends, who wished to see it more widely circulated than it could possibly be whilst only in manuscript.

But deeming it from its extreme brevity too insignificant to appear in print, I took up what forms the Second Part—the Temple of Solomon, with its more elaborate vessels; and to keep this in unison with the first, I treated it likewise briefly. Indeed, on seeing it in type, I think, too briefly, and that there are parts I might profitably to myself and others, have dwelt upon at greater length. This assuredly I would do, were it now to write; for the subject is worthy of a much more lengthened critical handling; it does so teem with spiritual instruction,

when a critical and *philological* aspect is taken. Such an aspect has been too long neglected; hence the almost universal ignorance that prevails with regard to the great value of criticism and *philology*; especially the latter to biblical students.

However if the glimpse here given should help to draw attention to the importance of derivation and philology, with especial reference to the symbolical and figurative meaning of the Hebrew names of persons, places, and things, that have been introduced into our authorised version, with rarely any explanation as to even their literal signification, much less their *typical*, in which so much beauty and instruction is couched; I shall not have written in vain, or without my reward.

Now to that gracious God, who can

alone bless it with His increase, do I leave this feeble effort of my pen; earnestly hoping for that indispensable blessing. For well am I assured that though a Paul may plant, and an Apollos water, even their labours are nothing, unless God be graciously pleased to vouchsafe this "*increase*."

Lastly have not I, and all others who may be wishful to elucidate the Word of God, this encouraging promise: "Cast thy bread upon the *waters* (peoples and nations;) for thou shalt find it after many days."—Eccles. xi. 1.

February 17, 1864.

ON THE TYPES AND SYMBOLS
OF THE
VESSELS OF THE TABERNACLE, &c.
EXODUS XXV. HEBREW IX.

The holy vessels of the Tabernacle are highly suggestive of higher and better—even spiritual things, being evidently meant as figures and emblems of such. This is clearly seen whether we look at the literal or metaphorical signification of their various names in Hebrew, or at the description of their form, material, and uses ;—characteristics that call for careful investigation, therefore ought to receive it at our hands, would we reap the profit and benefit such investigation is capable of yielding to the patient and pains-taking student of Scripture.

I would first briefly premise, the Tabernacle itself was just a type of man with his present fragile body, fitly enough symbolised by a tent or Tabernacle formed of such slender materials as a few

boards and curtains.—That Dr. Middleton at least regarded it in this light is evident from a remark of his, in his learned work on the “Greek Article,” (see page 341) where he speaks of the customary phrase of the *tent* of the Virgin Mary for the body or person of the Virgin.* Perhaps though the shifting, changing, natural, or carnal mind, which, like the body is in each individual destined to have such an ephemeral existence, may more properly be symbolised by this curtained Tabernacle; whilst it (the natural mind) is passing through the unsettled state of doubts and fears neophyte Christians have to pass through and which for a time fills

* “But”

“In them he set the sun a *tent*
 Who bridegroom like forth goes
 From’s chamber, as a strong man doth
 To run his race rejoice.”

“Now, that *tent*, we know was the *body*—the personal appearance of the Lord Jesus Christ. Well, here Jesus Christ, the true Sun of Righteousness, the centre of this heavenly system, has appeared in this earthly *tent*, &c.”—See *Sermons* by the late D. THOM, D.D., page 25.

their minds with so much care and anxiety, and makes the world such a desert and a wilderness; for there can be no real enjoyment of either temporal or spiritual things under these circumstances.

The troubled natural mind has again its emblem in the Israelites as they traversed the wilderness for forty weary years ere they reached their promised land, that *Terra Sacra*, with its glorious city and temple of peace therein.—Both of which had, of course, no foundation then, neither have *their* blessed and peace-giving antitypes to the *sin-laden* pilgrim, till he can exchange that heavy burden for the easy yoke and light burden of his Saviour and Redeemer. But then does he rise to the higher Christian life, and become the settled and happy inhabitant of the New Jerusalem, and himself or herself a pillar or some other portion of its more glorious Temple, *i.e.*, the spiritual, invisible Church.

From the temporary tabernacle of the flesh, lighted up by the true golden candlestick, Christ, the Light of the world, the Word made flesh, rises a far more durable temple, and which finds *its* suita-

ble symbol or type in the much more substantial building of Solomon's magnificent Temple at Jerusalem.

Before passing on to the "vessels," it may not be unprofitable to remark the Shittim-wood, Moses was commanded to use in the construction of the Tabernacle, resembles ebony for hardness and durability, indeed, is so lasting as to be called in the Septuagint the *indestructible* wood. It is now known as the *acacia*-wood or tree.

Also to introduce a few remarks on the mercy-seat, for though it cannot be called a *vessel* of the Tabernacle, yet it formed such a valuable and important article in the Tabernacle, that not to notice it would be a great omission. In fact, its beautiful name and costly material should make it most attractive and about the last thing to be forgotten. "And thou shalt make a *mercy-seat* of *pure gold*." Ex. xxv. 17. "Mercy," that sweet virtue that "droppeth like the gentle rain from heaven, twice blessed, blessing him that gives and him that takes," as our inimitable Shakespeare pretty nearly writes. To think this angelic virtue

should descend from its high seat in heaven to tabernacle with man! But we should not forget it was to a seat of gold; yes, a mercy-seat of *pure* gold.

The original signifies the lid or covering of the ark of the covenant, according to Parkhurst, and as a verb "to hide," "to cover," "to conceal." With this, and the fact, the mercy-seat was made not just of gold, but of *pure* gold, what can this high and richly-composed seat symbolise, but our most merciful Intercessor and Mediator, who has gone before to make intercession for us; or rather, perhaps, as typifying the seat He now sits upon, judging the world in righteousness? Another hint is given in that beautiful seat forming the lid or covering of the ark, on remembering the ark with nothing in it except the two tables of stone, (see 1 Kings, viii. 9), typifies the conscience with its too-often broken, hence *accusing* laws in it; that as this pure, bright and brilliant mercy-seat covers the only contents of the ark, the two tables of the law, so does our merciful High Priest cover and conceal with the pure and spotless robe of His all-perfect righteousness, our poor defective right-

eousness, so fitly styled by Isaiah "*filthy rags*;" and every sin and defilement of the foul, uncleansed conscience in man.

The following thoughts, too, on the "*shew-bread*" may not be irrelevant here, for though also not a "vessel" it certainly likewise formed part of the contents of the Tabernacle as also subsequently of the Temple, where a table of *pure* gold was made purposely for it by King Solomon, so important and requisite an article did it appear to that wise and understanding monarch.

The various names for this "*shew-bread*" are all most telling and appropriate: as "*face-bread*," Vulg. "*panes-propositionis*," &c. first, I infer, because the face is the most exposed and visible part of the body, and the chief feature by which a lost or absent friend is kept in remembrance; secondly, because the face, from being a part of the head, and that feature, as I have just said, by which an individual is best recognized, is indeed a most fitting name to give to that bread that was more than any other, as it were, given for an especial memorial of that best Friend, and Saviour who

said explicitly, "*I am the bread of life.*"

In Leviticus, we are told, this shew-bread was commanded to be baked in twelve cakes at the feast of Tabernacles, and to be set in two rows of six each "upon the *pure* table before the Lord." Lev. xxiv. 6. Now the Hebrew name for these "cakes" is both striking and instructive, it being derived from a verb the English of which is "to bore," "to pierce," "to prick," as these twelve cakes were; a process that adds much to prove they were expressly designated for symbols of Him who was *pierced* for our sakes and "bruised for our iniquities."

The names for the "*shew-bread*" in both the LXX, and Vulg. shew there was (as well as a setting before), a *scheme*, *plan*, or *design*, in this shew-bread or *pricked cakes* being commanded to be set for a continual memorial before the Lord. And what was this plan or design, but that this Lord God should, in due time, send the true antitype His well-beloved and only-begotten Son to become the substantial spiritual bread from heaven for the life of the world? A fact we can now see

clearly, through the light of the New Testament ; though to the Jews there might appear no design in it, but merely a rite they felt bound to observe, and did observe probably without ever troubling themselves about the why and wherefore of the command.

Lastly: the "*vail*" is too prominently brought forward to be omitted, with its rich emblematical colours of blue, purple, and crimson or scarlet, as in Ex. xxvi. 31, the latter colour is given, and in 2 Chron. iii. 14, the former.

That mysterious "*vail*" that was so completely rent in twain from the top to the bottom at the darkest hour of the crucifixion, when the sun hid his light, as it were from very horror, at the dread spectacle, of the sufferings of the God-man. And what could the rending of this *vail* import, but that at that awful moment the middle wall of partition betwixt Jew and Gentile was broken down, and thus a way opened up for the latter to enter into all the blessings and privileges of the former ; yea, immeasurably higher, as all that the Jew possessed were but external symbolic

rites and ceremonies, with certainly a knowledge, through *revelation*, of the one true God.

But what were those empty rites, &c., compared with the much higher and more substantial spiritual blessings the latter (the Gentiles) then became the inheritors of? Even nothing more than the shadow to the substance,—the hollow shell without a kernel.

And now let us take up the direct and express subject in hand :—the Vessels of the Tabernacle.

THE SHAFT.

Unquestionably our blessed Lord Himself is the golden candlestick, or rather the “shaft” as the stem is termed in our English Bibles, though according to the literal Hebrew, it should be “thigh” or “shank.” At any rate, we know it is the stem or trunk from which the “branches” spring,—the next word to consider, and which metaphorically implies *acquisitions, descendants, i.e. mankind*. Does not this remind us of a beauti-

ful remark of our Lord's, where, too, the word "branch" is undoubtedly used figuratively, namely "I am the *vine* and ye are 'the *branches*?'"—Language that at once sets at rest all doubt of the golden candle-stick or "*shaft*" standing symbolically for our Lord. For though a "vine" and "candle-stick" are very different figures; they are not more so than "shepherd," "bread," "door," &c. By each of which, every one at all conversant with the Scriptures, knows, our Lord designated Himself, as "I am the good *shepherd*;" "I am the *bread* of life;" and lastly, "I am the *door*: by *me* if any enter in he shall be saved, and shall go in and out, and find pasture." John x. 9.

Methinks our modern gas-chandeliers, properly gaseliers, afford a most correct figure: it is so directly through their stems that all the gas reaches the branches, and this too comes downwards, as every good and perfect gift descends from the "Father of lights": and every vine-branch is fed and nourished by its vine. Again, it is out of the branches the light issues: so is it out of the

spiritual branches all spiritual light comes ; as says our Saviour in the fifth of Matthew :—" *Ye are the light of the world. A city set on a hill cannot be hid.*" Neither can this quenchless light, however much a few mere natural-minded men, possessed of nothing but the "knowledge that puffeth up," may be trying at present to extinguish it by their irreverent handling of the Word of Life and light—the oil that feeds these spiritual branches.

These "*branches*" are, first, the disciples and apostles of our Lord, and, now, are His faithful followers and believers, who, by both *practice* and precept, show they are guided by a light which to the rest of mankind is as dark as the cloud that covered the tent of the congregation, as a signal they were not to journey whilst it was thus enveloped.

THE BOWLS.

The "bowls" are a most interesting part of this elaborate golden candle-stick, from their peculiar form which was almond-shaped. Now the almond

tree in Hebrew is called the "*waker*," the "*vigilant*," the "*watchful*," because it is the very first to awake from the sleep and rest all vegetation requires and takes during winter; for it buds as early as January and bears full ripe fruit by the end of March or the beginning of April, in its indigenous hot climate of Barbary. So in the "*bowls*" or cups being required to be made almond-shaped, can we fail to see a lively and appropriate emblem of believers, those favoured ones who are the first to hear and obey the summons, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light?" Parkhurst, in speaking of Aaron's dead almond rod that blossomed and bore fruit as emblematic of our Lord's resurrection from the dead, concludes with this corroborative remark upon these "*bowls*":—"And as the *light* appears first to affect the same symbolical tree, (*i. e.* the almond tree) it was with great propriety that the *bowls* of the *golden candle-stick* were shaped like almonds."

"Bowls" too, from being vessels generally used for holding liquids, indeed also solids sometimes,

further show their adaptibility as types of believers, by whom, inasmuch as they (believers) form the true, living, invisible Church, all the spiritual food for the life of the world is first received and preserved; and through whom this spiritual food is dispersed to the world at large, which last, till this blessed food reaches them, is fast perishing for lack of knowledge.

THE KNOPS AND FLOWERS.

Lastly, these "*bowls*" were adorned with *knops* and "*flowers*." The first (knops) signify rather *crowns* or *circlets*; query, metaphorically, *crowns of righteousness*, which are so frequently spoken of in Revelation, and of which St. Paul speaks in this confident language: "Henceforth there is laid up for me *a crown of righteousness* which the Lord the righteous judge will give me in that day, and not to me only, but unto all them that love His appearing "or appearance," as Dr. Boothroyd gives it, (2 Tim. iv. 8.)

The "*flowers*" are properly *buds* or *flower-buds*.

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These I take to be figurative of every grace and virtue, (especially the three cardinal ones of faith hope and love,) that can adorn the Christian, and eminently make him a true Corinthian pillar in the church; and in the sight of His Heavenly Father of more value indeed than many sparrows. Several of these virtues and graces are so quiet and unpretending, that, except for the sweet halo they throw over the character and the good fruit they bear, they must, like the modest hidden violet, which but for its delicious perfume, would bloom and die concealed and undiscovered, yea, even unsuspected under its leafy bed, be alike unknown and hidden. "But", as says our Lord, "by their fruits ye shall know them." And what are these fruits? Even those of the Spirit, as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against which there may well be "no law," they do so grace and adorn their happy possessors,—fruits or virtues, that, like the Old-Testament offering of first fruits, are ever sending up an incense of sweet savour unto God.

Here the *fragrance* of the almond-tree should

not be forgotten, as that adds further completion to the figure, because it is a well-known characteristic of that tree, and of all of the same genus, as the peach, the nectarine, &c., that they are most sweet and fragrant yielding a perfume almost equal to the rose and other of our sweet scented flowers.

May the four bowls made like unto *almonds* that are so distinctly and separately named in the thirty-fourth verse be intended for emblems of the four *Gospels* or their four authors, the Evangelists? Even as *they* (the Gospels &c.) have from the earliest ages of Christianity, been considered typified in the fourth chapter of the Apocalypse under the figure of the "*four beasts*" or as Dean Alford far better renders, "*four living beings*." That they should, appears to me most probable, and any thing but far-fetched and fanciful, as those who have never studied these things or reflected upon them, may perhaps rashly imagine.

THE SEVEN LAMPS.

The "seven lamps" I should say, without hesitation, prefigure the perfected, finished church; seven being the acknowledged sacred number to denote perfection. A distinction this cardinal number received, because by the seventh day Jehovah had completed, finished His six day's work of creation, and thus with the day sanctified and hallowed the number, so as to give it this preeminence above every other: also a *name* in Hebrew, as in that language the word for seven signifies completeness, perfection. It receives a further ratification in the very frequent employment of this number in both the Old and New Testaments; such as that Noah was commanded, (Gen. vii.) to take into the ark of "every clean beast and fowl of the air by *sevens*"; that Jacob had to serve Laban for Rachel *seven* years (Gen. xxix. 18): the *seven* good *kine* and *seven* good ears, which again mean *seven* years; and the *seven* thin and ill-favoured *kine*,

and *seven* empty ears blasted with the east wind, the same number of years of famine, according to Joseph's interpretation of Pharaoh's dream in the forty-first of Genesis. Then in Leviticus we are reminded of the *seven* sabbaths of years, and the *seven* times *seven* years, or forty nine years which were to be followed by the fiftieth—a year of *jubilee*. That at the end of every *seven* years there was a "release" for debtors: see Deut. xv. i, and xxxi. 10. That the bullock offered for sacrifice was obliged to be *seven* years old. Judges vi. 25.

That the Temple of Solomon was *seven* years in building. 1 Kings vi. 38.

Lastly, of the Old Testament instances we should not forget the *seven* priests with their *seven* trumpets in Joshua; the *seventy and seven* weeks of Daniel; and that also the numbers *seventeen*, *seventeenth*, *seventy* and *seventeeth* occur in many and numerous passages. Finally, in the New, the sending forth of the *seventy* disciples, and that in the Apocalypse *seven* is found far the most prominent number, with its *seven* churches, *seven* golden candle-sticks, *seven* angels, *seven* trumpets, and *seven* vials full of the *seven* last plagues.

THE TONGS.

In the prehensive functions of the "tongs," we see at once they stand for the principles and doctrines of Christianity, which when apprehended aright, take not only hold of the mind, but retain that hold so strongly as to keep it always in perfect peace. "Thou wilt keep him in perfect peace, whose mind is staid or upheld by thee." (Is. xxvi 3.)

For it is the Gospel that *takes hold* of the mind ! and not the mind of the Gospel ; as our Saviour hints in those parabolic verses in the twenty-fourth chapter of Matthew : "Then shall two be in the field, the one shall be taken, or as it should be rendered, *is taken*, (see the Greek,) and the other left. Two women shall be grinding at the mill ; the one *is taken*, and the other left." Though as regards their bodies in each case, all would be just the same, in both position and appearance. For this is but another metaphoric teaching of the manner of the second birth or the birth of the

spirit ; i. e. when we are born, "not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" John i. 13.

Even as, "the wind bloweth where it listeth and ye hear the sound thereof, but canst not tell whence it cometh nor whither it goeth ; *so is every one who is born of the spirit.*" And in all this "the body profiteth nothing." "Many are called, but few chosen."

THE SNUFF-DISHES.

The "snuff-dishes" or fire-pans, more properly *censer*, was a vessel purposely contrived to keep the fire always *alive* or burning ; so that the incense should be preserved in such a state of fumigation as to impart its fragrance and sweet-smelling savour all around. We read too in Revelation v. 8, that the prayers of the saints are odoriferous. And in the eighth chapter these prayers are spoken of in connection with the incense and the golden censer.

With this inductive key to solve the difficulty, together with the fact, the "fire-pan" or censer of

the Tabernacle was a vessel from whence the smoke of the incense arose ; it becomes pretty evident that this golden fire-pan or censer is a figure, type, or emblem of the saints, the excellent of the earth, of whom the first Gentile convert, Cornelius, was "a bright particular star," to be honoured with such a distinct and emphatic commendation, as "Thy prayers and thine alms are *come up* for a memorial before God," or a *sweet smelling savour*.

"And the smoke of the incense *in the prayers* (according to the Greek), of the saints ascended up before God out of the angel's hand." Rev. viii. 4.

Now what keeps the flame of devotion in such a vital, active state as the constant and habitual practice of daily prayer, which always bespeaks a strong sense that "God is nigh, an ever present help in time of trouble? For we do not send petitions to those we feel are too far removed for those petitions ever to reach them, or be received by them. Hence why the merely *natural* carnal-minded man never prays, and never can, because he is living without God in the world, i. e. at a great distance from Him a *practical atheist*,

though it is possible he may be a regular *professor*, and say many prayers, yet as these must be but empty lip-service, no sweet-smelling savour, no incense of prayer can arise from them, and being *dead* worship themselves, they pronounce those who utter them *dead* too, in other words, have a *name* to live but in reality they are dead. Whilst those who offer the ready, willing, and delighted worship of the heart, whether they use words or not, (for real heart-worship is quite independant of the tongue and lips) prove they *live* in the highest sense of the word, and can *and do* send up continually prayers from which issue, as from those of their prototype, Cornelius, a memorial and sweet smelling-savour that is well symbolized by the incense that was always rising from the golden fire-pan or censer of the Tabernacle.

THE ALTAR AND THE INCENSE.

In addition to the "snuff-dishes," "fire-pans," or "*censer*," Moses was commanded to make an altar of shittim-wood for Aaron to burn *sweet in-*

cense thereon every morning, (see Ex. xxx. 1-7.) The symbolical and spiritual instruction to be derived from this type may be expressed in few words, as I have just pointed out that "*incense*" in the New Testament as well as the Old, is figurative of *prayer* or the "*smoke* of the incense," as it is called in Rev. viii. 4. The root of the Heb. for incense, which is to "*smoke*," shews the word is very expressive; it receives ~~further~~ strength too from the root signifying not only "to smoke," but to produce "*fragrant smoke*," or such as arises from the *burning* of odoriferous woods. Then, that the altar was for "*burnt-incense*" intensifies it, and surely indicates as plainly as type and symbol can, that the anti-symbol of this altar must be the *heart* sending up to the throne of grace prayers and praises so fervent, zealous and earnest, as to be well typified by "*burning-incense*." Fire is such a true emblem or figure of great zeal and earnestness; as we say, a burning fiery zeal, as well as a *burning fiery* furnace, to intimate both are of the highest, hottest, and most intense degree. And to such a height does the fervent effectual prayer of a

righteous man reach; yea, even to becoming ~~in~~expressible by words, and only to find vent, as St. Paul says, "with groanings that cannot be uttered."

THE DISHES.

Besides the above, there are two or three other vessels in this twenty-fifth chapter of Exodus that should be noticed. They are the "dishes," "spoons," "covers," and "bowls." The first implies something rather different from the shallow flat vessel we call a dish, for it was more a *charger* or dish of considerable size and *depth*. From this last peculiarity, may it not be meant metaphorically for the *deep things of God*?—those deeply-hidden treasures in His profound and wonderful Word, which require all the aids of His Holy Spirit, also such assistance as learning and languages can bring to the task, to search into, and unravel the hidden mysteries of parable, metaphor and type, in which they lie concealed. But

let us never forget it is promised: "he who seeketh, shall find," "to him that knocketh it shall be opened." And so surely as the labourer is thought worthy of his hire; so surely and certainly does the labourer in this "Carmel,"* this rich vineyard "*have his reward.*"

THE COVERS.

"Covers," according to our acceptation of the word mean *lids* to place over any dish or saucepan &c., whereas the Hebrew rather implies *libation-vessels*,† if not *milk-dishes*. However, certainly, the original of the word rendered "*bowls*" shows clearly from its derivation that it should be rather *milk-dishes* than bowls, the root being to *suck*, and as a noun "*suckling*." Does not this at once declare it an emblem of the *milk*, that is, elementary doctrines, prepared for "*babes in Christ*?"

* Carmel. Hebraicè—fruitful field or vineyard.

† See Gesenius' Hebrew Lexicon.

see 1. Cor. iii. 1, and 1. Peter ii. 2. "As new born babes desire the sincere* *milk* of the word that ye may grow thereby," till in time ye may be able to bear "strong meat" or the highest form of doctrine. Heb. v. 12, 14.

THE SPOONS OR MILK-DISHES.

The "*spoons*" suggest much the same thing: as *spoon-meat* (rather *food*) is necessarily the constant diet of young children for the first three or four years, because they can neither masticate nor digest anything stronger or more substantial. Neither can "babes in Christ" in a spiritual sense; hence the necessity for "milk-dishes" and "spoons" as types of early elementary doctrines. How it was that the derivation, being so evident,

* Alford,—"*sincere spiritual milk*," as the best rendering of το λογικον which is almost entirely slurred over in our authorised version: as "of the word" is not at all satisfactory."

did not suggest to our translators the more appropriate term, *milk-dishes*, is surprising. Besides, the Hebrew, with its uniformly minute accuracy, sets the example, by employing two very different words for the "bowls" of the twenty-ninth, and thirty-first and thirty-third verses, in which last two verses the Heb. is properly enough Englished by the word "bowls made like unto almonds:" while in the first-named verse (the 29th) instead of *bowls* we should have *milk-dishes* as the original teaches.

Be it observed, too, the whole of these vessels Moses was commanded to make not only of gold, but of *pure* gold, that is unalloyed, without any dross or impurity whatever, palpably and evidently to shew us that all they were meant to foreshadow and prefigure was to be as pure and unalloyed, also without any blot or blemish of the slightest kind.

THE LAVER.

Now let us look at the other vessels : the “laver” and the “foot-base,” which were made of a very inferior metal, viz. *brass* ; the word—for which in Hebrew is the same word that stands for *serpent*—that reptile, so vile and hateful, from the part it took in beguiling and seducing our first parents into disobedience, and all the dreadful consequences that disobedience has entailed upon them and all their descendents ever since. Then the nature of the serpent is one of poisonous, treacherous *guile*, which crooked trait of character ever leads to the tortuous paths of trouble, sorrow and suffering.

Proof enough of this surely we have had from the deadly mischief and misery it wrought in Paradise. Thus the metaphorical meaning is not difficult to perceive, particularly on learning the laver literally means a *furnace* ; and also bearing in mind that it was made of that *serpentine* material, *brass*. The fiery furnace of affliction guileful sin has plunged the whole family of man into is easily seen prefigured by it.

In the sense of a "*laver*" it may be taken also as a good emblem of the laver of regeneration, and that again as effected through the baptism* of the Holy Ghost and of *fire*, that burning, fiery furnace—an awakening, accusing conscience always plunges its unhappy *victims* into; thus causing suffering to a most acute extent, till the healing balm of faith removes the painful sense of condemnation, by giving the sufferer to see pardon and remission through his Saviour and Redeemer.

* Could the English reader always bear in mind that the word *baptism* is just an anglicised form of a Greek word signifying to bathe, to immerse, in order to cleanse and purify (a cleansing and purification often attended with no little suffering,) he would more easily acquire and retain the true spiritual meaning of this Scripture-phrase—"the baptism of the Holy Ghost and of fire," as he would then read mentally, the bathing, cleansing and purifying of the Holy Ghost, *as by fire* i. e. by suffering.—A process and effect little thought of, and less understood.

THE FOOT.

The “*foot*,” base, or foundation is also as instructive a symbol, because it not only means these in the original, but a “prepared place,” and what adds greater weight, significance and importance to the word,—a *tribunal* or *judgment seat*. Dr. Boothroyd has rendered it by the former word, “tribunal,” in Job. xxiii. 3, though our authorised version has it only “*seat*.” The text is:—“ Oh ! that I knew where I might find Him, that I might come to His *seat* ;” that is, according to Dr. Boothroyd, “*tribunal*,” and the original quite bears the Doctor out in this translation; also do the form subsequent contexts to this verse, especially the sixth, which see, as evidently the language of one who did not fear to come to the bar or tribunal of God.

Water too was to be put into this “*laver*” of

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brass, and "his *foot* of brass," for Aaron and his sons to wash their hands and their feet thereat. This indeed makes it a most appropriate type of baptism, together with the fact the original admits the sense of "*laver*" as well as "*furnace*." In fact they are, as it were, synonymous, since the process of purification is effected both by fire and water. As gold is made pure and well-refined by being subjected to the intense heat of the crucible ; so is the cleansing and purifying of the conscience by being compelled to pass through a mental crucible of suffering, that may most properly be called a *burning fiery furnace*: "when He *hath tried* me I shall come forth as *gold*." Job. xxiii. 10.

Aaron and his sons were priests. Christ too was a priest for ever after the order of Melchisedec. Thus have we in Aaron and his sons a double type, as is very common in the S. S.: Aaron properly of our Lord, and the sons of Aaron of believers, whom this same Lord "*hath made*," according to the testimony of John in the Apocalypse, "*Kings and priests* unto God even His Father." Rev. i. 6.

From Aaron, as well as his sons, being required to wash his hands and his feet in the laver of brass, we see the necessity not only of our Lord submitting to the baptism of John in the Jordan, but of that much more painful baptism our dear and suffering Redeemer alludes to in the words: "I have a baptism to be baptized with and how am I straitened till it be accomplished." No doubt in allusion to the baptism of suffering He knew He had then to pass through in His agony in the garden of Gethsemane, and on the bitter cross, when he voluntarily laid down His life for the sin of the world. This laying down of His life was the most important act He came to perform, and that without which all His others would have been of little avail; as till *that* was accomplished He could not utter the remarkable and important words "*It is finished,*" because that dying act, that fiery baptism, that shedding of His precious blood was absolutely necessary to complete, to finish the work of man's redemption. But now we know this indispensable act *has been* perform-

ed, and ratified by the words, "*it is finished*," we can confidently look up to Him as the sole cleanser and purifier of all, and as the manifest anti-type of all the burnt-offerings and sacrifices that were performed by Aaron and his sons.

"But He spake of the Temple of His Body."—John ii. 21.

"And gave Him to be the head over all things to the *Church*, which is *His Body*, the fulness of Him that filleth all in all."—Ephes. i. 22, 23.

"For the Temple was symbolic (see chap. ii. 21), of the *Body of the Lord*, and the spirit which dwells in and flows from His *glorified Body*, dwells in and flows forth from His people, also, who are made like unto Him.—Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16." *Alford's Greek Testament*, 4th edition, Vol i. p. 735.

THE TEMPLE OF SOLOMON
EMBLEMATIC OF
CHRIST AND HIS SPIRITUAL BODY
THE CHURCH.

As a fitting continuation to the preceding brief notes on the vessels of the Tabernacle, I am now induced to take up a similar consideration and examination of the Temple of Solomon with its rich, costly, and more elaborate vessels.

May the Lord God of Israel, for whose holy name it was built, aid and assist me by His Holy Spirit, otherwise no unction, no light can my words impart.

Upon a careful and close study of the portions of Scripture where the preparations, the building, and the dedication of this magnificent Temple are recorded,—namely, the fifth and four subsequent

chapters of the first book of Kings, and the first six of the second of Chronicles, I find, looking at them spiritually and metaphorically, the subject vast, instructive, and important.

On the whole the two accounts agree pretty closely, the discrepancies being few and trivial, yet the manner and the order of both relations or descriptions are sufficiently varied to tell, and that very plainly they are not either of them a servile copy of the other; but evidently the work of two distinct hands, without any attempts by either party at plagiarizing the other. Of the individuals who wrote them there seems to be no clear and authentic record, as none of the four books (the two of Kings and two of Chronicles) have any author's name attached to them. For the most part they are the recital of the same reigns and events, also *both*, (*i.e.* 2 Kings and 2 Chron.) conclude with the siege and destruction of Jerusalem in the reign of Zedekiah, when he and his subjects were taken captive by Nebuchadnezzar to Babylon for "all the evil they had done in the sight of the Lord their God." The 1st of Kings commences

with a continuation of the reign of David, where it is left off in the 2nd of Samuel. Evidently all the four books must have been written by several hands, they embrace the history of so many reigns of the Kings of Judah and Israel, so of course contain the events of many years. Without a doubt by competently-inspired scribes, expressly appointed for the purpose, who wrote the events as they occurred; one scribe writing in the book of Kings, and another recording the same event in the book of Chronicles, to secure greater accuracy and *confirmation*. In this last particular they have certainly succeeded, as all the books are held quite sacred and *canonical* by both Jews and Christians, and are frequently referred and appealed to in the New Testament. To Ezra, the compilation of the two books of Chronicles is generally attributed; and I see the commentator Thos. Scott says of Kings:—"It is evident they contain an abstract of the history, compiled from much more copious records, which seem to have been collected and preserved by contemporary prophets."

THE SITE.

The site of this great and important Temple ought first to be considered, as the primary step towards erecting any building is of course to choose a suitable and desirable place whereon to erect it. So *that* should now claim our attention. The name, Mount *Moriah*, at once tells the site was both suitable and desirable, when we learn "*Moriah*" signifies "*visible of the Lord*," or "*chosen of the Lord*;" and that it was a very high and distinguished hill north-east of Zion. As visible to the Lord would it and its noble Temple ever be, also expressly *chosen of the Lord* were both, as fitting emblems of His chosen, elect ones who are built on a like high, distinguished and impregnable rock, *and that rock is Christ*. In this last sense too, Mount *Moriah* is also seen to be a strong type of Christ, our sure and impregnable Rock, and the firm, steadfast foundation of all our faith and hopes. Besides these facts to stamp its appropriateness, this Mount *Moriah* had been pre-

viously the scene of several remarkable occurrences, such as the offering up of Isaac by Abraham, the most trying and painful act any parent could be called upon to perform ; and nobly did this eminent Patriarch win the titles "*the father of the faithful*," and "*the friend of God*," by the ready obedience he shewed on the occasion. Then, according to tradition, here Noah on his leaving the ark, built an altar from which the Lord smelled a sweet savour : that Cain and Abel here also offered their sacrifices, etc.

With respect to the derivation of the name, Moriah, much difficulty and doubt prevail. Onkelos supposes it is derived from the Hebrew word for *myrrh*, as there only sacrifices of sweet savour and incense were offered. But Jones (*Proper Names of the S. S.* etc.) has this truly Christian comment :—"no doubt it was so called not only because Jehovah appeared to His people in His Temple, but also *because our Blessed Lord would appear there in flesh*."—See page 258, where he concludes with the following spiritual quotations from St. Jerome :—"in Monte Maria. Qui idcirco *illumin-*

nans interpretatur, et *lucens*, quia, ibi est '*dabir*,' hoc est, *oraculum* Dei, et lex et Spiritus Sanctus, qui docet homines veritatem, et inspirat prophetias."

THE MATERIALS & THEIR PREPARATION.

The peculiar manner the materials for the building were prepared, of what these materials consisted, where they were procured, (especially the wood;) the Hebrew signification of the names of the principal characters concerned in the great undertaking, also of the various parts of the Temple; as those two most prominent pillars called Jachin and Boaz; the months in which it was begun and finished; and lastly the number of years it was in process of erection, are each and all *telling*; and when read and examined attentively in the original, give out a light and instruction the English does not and cannot convey.

Now to take these seriatim: that is, first the peculiar manner in which the materials were prepared; particularly the *stone*, which we are

told in the 6th chapter of first Kings and seventh verse, "*was made ready*" (that is, hewn and chipped into proper form) before it was brought thither, and the reason of this was that there should be "neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building." An admirable figure of the quiet, silent, invisible manner the undoubted antitype of Solomon's Temple is being built upon Christ our *rock* and His Apostles and Prophets; the true spiritual invisible Church, which though some of its hidden members and silent worshippers may, here and there, be found in noisy external churches; yet with them has this true invisible Church no part or communion, holding no man as its head but the Man Christ Jesus, the Prince of Peace; even as Solomon, the sweet import of whose name is the *peaceable one*, was the sole head and founder of his Temple. Because Solomon was purposely raised up to be a most eminent type of this Prince of Peace, this "greater than Solomon," whose birth was celebrated by such a choir as not even royalty can command, and by which was sung, that most jubilant anthem, "Glory to

God in the highest, and on earth peace, good will to men." A birth rendered more illustrious, though it did take place in a manger "and where the horned oxen fed," than any antecedent or subsequent one from its being the advent of Emanuel or God with us, God clothed in the likeness of sinful flesh. Oh wonderful phenomenon ! It is well attested, too, that this great event occurred in the reign of Cæsar Augustus, and in the *very year* when that emperor was enabled to close the gates of the temple of Janus because of the peace that then reigned in his empire. A beautiful parallel to the fact that not only was Solomon a man of peace, but that he had peace on all sides round about him, and Judah and Israel dwelt safely, every man under his vine and under his fig-tree from Dan even to Beersheba all the days of Solomon. 1 Kings iv. 24. 25. The parallelism is made more striking and emphatic that Solomon had the wisdom and understanding to think of higher and better things than spreading war and desolation around him ; even the high, holy, and noble object of building "a house unto the name of the Lord His God." (For was not

that Christ's high and holy object to build a Church that the gates of hell should not prevail against?) David, Solomon's father, also had this same wish in his heart, but was not allowed to gratify it, because he had shed blood abundantly and made great wars. How hard David felt it to submit to this prohibition we may judge from these words: "Now behold *in my trouble* I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, for it is in abundance; and timber also and store have I prepared: and thou mayest add thereto." 1st Chron. xxii. 14. They occur in his earnest exhortation to his son Solomon "to take heed to the statutes and judgments which the Lord charged Moses with concerning Israel," and "to build the house of the Lord thy God as He hath said of thee."

Doubtless it was a great relief to David "*in his trouble*" to be permitted to amass all that abundant wealth and materials for building ready for Solomon's use. How anxious too David was the house should be built, we learn from the concluding verses

of this twenty-second chapter where he commands all the princes of Israel to help his son Solomon, and adds: "Is not the Lord your God with you? and hath He not given you rest on every side? for He hath given the inhabitants of the land into mine hands; and the land is subdued before the Lord, and before His people. Now *set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God into the house that is to be built to the Name of the Lord God.*" A beautifully earnest and affecting appeal.

In this prohibition to David, that because he had made great wars and shed much blood he should not be allowed to build the Temple, a most profitable lesson is taught all foolish lovers of wars and fightings, and well would they do to take heed unto it, ever remembering the wrath of man worketh not the righteousness of God. For what can this 'wrath' and other carnal weapons effect but a destruction that leads to anarchies, strifes, confusions, and variances abundantly enough to raise

a temple of discord, but never, never to assist one iota in the construction of a Temple of peace and love.

In King David being allowed the pleasure of amassing the large amount of materials as stated in the first of Chronicles purposely to assist his son Solomon, and his name signifying "*beloved*" or "*the beloved one*": also that the Hebrews were and *are* still *beloved* for the fathers' sakes, and that those fathers too were the chosen, the elect, the *beloved* of the Lord above all the nations of the earth; may we not see an emblem or type? For have not the Hebrews collected for their antitypes, believing Christians, (emphatically the *peaceable ones*) in this present Christian Dispensation, an equally large amount of materials, yet "with room to add thereto" as David said to Solomon; and which has been done in the addition of the New Testament Scriptures? These materials we find in the rich and exhaustless mine of the Old Testament, the Jews have preserved so faithfully and handed down to us so correctly, and with which, along with the added

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materials of the New Testament, we should purposely build our antitypical Temple of Solomon *i.e.* of *peace*. Yea, not only have they preserved and handed down to us these ample materials, but the *gathering*, the *squaring*, *smoothing*, and *fitting* to its place of each, has been the work of their hands. And never shall we be out of their debt for the gift, though, from our having hitherto built too much with that untempered mortar our own conceits and guesses, rather than with these rich and ready prepared materials, we may be too unconscious of it. Neither might the Hebrews be themselves conscious that they were labouring for this express purpose; or at all aware that they were chosen out of the surrounding nations by an overruling and preordaining Providence expressly to *enact* and perform this important and indispensable work; nevertheless they did it as expressly as though they were conscious of it. Even as the little busy bee fills her artistically-constructed cell, as expressly and indefatigably, with the sweetest of all sweets for the use and service of man, albeit at the time all

unconscious of this end and object ; and only in this act, obeying an irresistible instinct that so compels her to labour.

Thus no doubt did the Hebrews work, and thus have we entered into their labours ; but not to rest from those labours, but rather to take up and carry on unceasingly till we reach the topmost pinnacle of the glorious Temple *according to the pattern given us*. St Paul in his epistle to the Corinthians tells us explicitly of what the Temple that is now being built is formed. For instance, in 1 Cor. iii. 16, he says : “ know ye not that *ye are* the Temple of God ? ” &c. Again, “ for the Temple of God is holy, which *temple ye are*.” Lastly, in 2 Cor. vi. 16, it is written : “ for *ye are the temple* of the living God ; ” as this gracious God has declared : “ I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.”

What an unspeakable privilege for poor fallen man to be thus honoured, and what a condescension on the part of his God and Father ; Him whom “ the heaven of heavens cannot contain ! ”

as Solomon, with astonishment at such an act of condescension exclaims :—"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built." 2 Chron. vi. 18.

Observe in each instance it is written, "*Ye are the temple,*" not *temples*, evidently from this, believers form it *collectively* rather than individually; at least that the individual of himself forms only a small part; as the various parts and materials of the literal Temple of Solomon formed but separate portions, some smaller and some larger, of that gorgeous and magnificent whole. So of course is the spiritual Temple composed or built up of those *living stones*, individual believers, some occupying higher and more prominent places in the great whole, some lower, less important and conspicuous, each just varying according to the talents and light given by our Heavenly Father, who knows exactly where He intends and designs each should stand and thus apportions the grace, talents and light accordingly. And grateful should each feel for

even that slender portion that will fit him only to take the lowest place in this important spiritual Temple; esteeming it *far* better to be a door-keeper in the House of God, than to dwell in the tents of wickedness. Also where a larger measure is vouchsafed, the strongest sense of the value of the great privilege should be entertained and manifested in an increased zeal to become daily a more useful and valuable labourer in His Lord's vineyard, and an able and laborious searcher and *excavator*, if I may use the term, in the deep and rich mine of God's most Holy Word. But let none deem himself as even one of the *smallest*, least important of those "*living stones*" in this pure, polished and perfect Temple, who does not possess in no small degree "the peace of God which passeth all understanding," as all devoid of this peace are mere pretenders, but mocking birds, crying "peace, peace," "when in reality there is no peace." Because the Almighty giver only blesses "*His people*" with peace, and they alone "delight themselves in the abundance of peace;" in accordance with their great Head, the *Prince of Peace*, Who, in

His parting blessing to His disciples, as recorded in the fourteenth chapter of John's Gospel, bequeaths this best gift in these loving, affectionate words: "Peace I leave with you, *my* peace I give unto you. Let not your heart be troubled, neither let it be afraid." Or as it has been perhaps rather freely, still beautifully paraphrased in Scotland.

"Peace is the gift I leave with you;
My peace to you bequeath,
Peace that shall comfort you through life,
And cheer *your* souls in death.

I give not as the world bestows,
With promise false and vain;
Nor cares nor fears shall wound the heart
In which my *words* remain."

Oh what a precious gift to have the peace of the Prince of Peace left as a dying legacy to us; and he who does not feel the consolation, the *inward* rest and repose such peace abundantly imparts, is indeed living greatly below his privileges as a believer and a Christian. If some think this peace was only left to the immediate disciples of our

gracious Lord when He was on earth, they err greatly ; and show they forget, or are in ignorance of the meaning of the term *disciple*, which just signifies a *learner* also *teacher*,* one who is trained and disciplined by the course of instruction that is taught and imparted to him. For even so is every Christian a *disciple* sitting at the feet of Jesus, when he is searching into and learning out of the Word of Life, and being thus trained in the Christian warfare as a true and faithful soldier of Christ. As this is the manner each only can and *does* become clad in the beautiful and *impregnable* Christian armour, that is described in the sixth chapter of Ephesians, “having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation

* For “*μαθητης*” (*mathetes*) signifies both, and in the first twelve disciples we find both combined ; who first *learned* from our Lord’s hallowed lips, what He afterwards commanded them to “*teach* all nations.” ...“*μαθευσατε* (*matheteusate*, anglicè *teach*) πάντα τὰ ἔθνη,” Matt. xxviii. 19.

of the gospel (*glad tidings*) of *peace* :” &c. The only armour in which a Christian can go about conquering and to conquer ; and the only way in which he can be made a useful instrument in spreading abroad the true spiritual knowledge of that *Word* that is alone mighty to the pulling down of the strongholds of Satan, yea, even to the very slaying of “ the wicked with the breath of His lips.” Need I add the *Word of God* is the *Word* I mean, and that that undoubtedly is the *breath of His lips* ? A blessed slaying too is it, because it converts miserable slaves of Satan, bound down by the chains of wickedness and the bonds of iniquity, into free, happy, peaceful sons and daughters of the Lord Almighty.

Now we have ascertained the antitypical Temple is like its symbol a Temple of *peace*, built up, too, only by the *peaceable* ones, as the literal one was emphatically by Solomon or the *peaceable one* ; with certainly this radical difference that the antitypical builders both *form* their Temple as well as build it. “ *Ye are the Temple of God,*” yes, that Temple in which God has condescendingly

and lovingly declared : “ *I will dwell in them, and walk in them, and they shall be my people, and I will be their God.*” Let us consider a little more minutely and separately the different materials Solomon used both to construct and adorn his literal Temple, feeling assured they must each have a beautiful symbolical significance and use.

THE STONE.

The least is said of the material of which the greatest quantity would be required ; namely the *stone* of which it is just in these words briefly stated that it was “ *made ready*” before it was brought thither ; so that there was “ neither hammer, nor axe, or any tool of iron heard in the house whilst it was in building.” Observe neither is there any learned geological description of the kind of stone used, as whether it was of the tertiary, secondary, or primary strata, or from what particular quarry it was dug, or where it was found.

How like the fleshly tabernacle of our bodies, which are so quietly and silently fashioned by the

Hand of the great Architect, rather, to use the language of Scripture, so "fearfully and wonderfully made" ere they see the light and long before they can become the temple of the living God.

These words "*stones made ready*" very inadequately express the sense of the original, which has the uncommon and remarkable force of "perfect," "*peaceable*." Now perhaps these attractive epithets, especially the last, just applied and confined to literal stones may not appear particularly appropriate or intelligible; but the instant we see this stone was figurative of "*living stones*," then all incongruity at once disappears and we are struck with the exquisitely beautiful adaptability and appositeness of such a phrase as "perfect" or even "*peaceable*" stone: also how much more power, precision, and force there is in the original, than in the translation.

So are all true believers both "peaceable" and "perfect" in the sight of God; "peaceable" because of possessing that peace of God which passeth all understanding, and finding what comfort and rest it imparts, they are necessarily lovers of peace and

all concord ; likewise “*perfect*” because they are without sin before God, and stand clothed in *fine linen*, i. e. the “spotless” *imputed* righteousness of their Saviour and Redeemer ; hence solely their perfection and peace.

THE TIMBER.

Of the timber rather more may be predicated, if we look attentively at the choice trees, their names, the peculiarity of their texture, that is, the distinct feature or nature the wood of each tree possesses, the height and form, &c. of the trees that were so especially selected for the wood-work of the Temple. They are the cedar trees, the fir, and the alnum trees, and all brought from Mount Lebanon, a name signifying *very white*, thus the emblem of purity and innocence.

As usual, too, the names of these trees are all full of significance ; first, to take them in order, is the “cedar,” (Botanical name *cedrus coniferi*: Hebrew, “arez” or “erez.”) This last word is derived from an unused root, but in Arabic means

to be *compact, firm* ; the appropriateness of which name is seen in the fact, that the roots are remarkable for firmness and tenacity. Requisite properties in a tree so large and *long lived*, or it could not take sufficiently deep and strong hold of the soil in which it is planted, so as to withstand and bear up against the storms and tempests of a *thousand* years, much more of *many* thousands, as all the pine family, to which the cedar belongs, reaches that immense longevity it is well ascertained. This grand and noble tree is also conspicuous for the beauty of its *form*, being usually very tall and wide-spreading, and sending out most umbrageous arms. These ornamental features have not escaped the notice of the prophets Isaiah, Ezekiel, and Amos, who all employ these bold features in figure emphatically and strongly. Ezekiel especially so in these words: "Behold, the Assyrian was a cedar of Lebanon with fair branches, and with a *shadowing* shroud, and a *high stature* ; and his top was among the thick boughs. Therefore his *height* was exalted above all the trees of the field, and his boughs were multiplied, and his branches

became long because of the multitude of waters, when it shot forth." (see chap. xxxiv. 3—5.) Other distinguishing peculiarities of the cedar-tree are that the wood is *odoriferous*, without knots, and exceedingly *hard* and durable; thus, well adapted for the ornamental work of the Temple. In the cedar-wood being odoriferous, we see a necessity, also are reminded of the censer of the Tabernacle which always sent up a *sweet-smelling savour*: and consider both beautiful symbols of the "*prayers of the saints*" which in the highly figurative language of the Apocalypse are called "*golden vials full of odours.*" Rev. v. 8. The cedar seems to have been too the principal wood employed, to judge from the language of the eighteenth verse of the sixth chapter of the first Kings:—"And the cedar of the house within was carved with knops," &c... *All was cedar*; there was no stone seen."

How significant of the fleshly tabernacle of the body which is so completely hid by the superior beauty and glory of the spiritual. Even as the typical fleshly Mosaic covenant of mere external rites and ceremonies is now lost, eclipsed and

exceeded in glory by the antitypical and solely spiritual covenant of grace.

The fir-tree or cypress is but a variety of the cedar, a branch of the same *family*, as Botanists designate trees and plants of the same genus; yet perhaps of rather an inferior quality, and on that account only used for the *floor* of the house, and the ceiling; for which purpose it was cut up into "*planks*" according to 1 Kings, vi. 15. Singularly too the etymology of the Hebrew name for the fir or cypress, says Gesenius, "seems to come from the idea of cutting up into *boards, planks, &c.*" May not these "*planks*" be meant to be taken figuratively, for the many thousand individuals of peace-loving and faithful believers who in the aggregate form the temple of the living God on earth?

The next is a very uncommon one, namely the alnum-tree, by a transposition that is common in Hebrew, otherwise it should be *almug** from

* It is so called in 1 Kings x. 11, 12, whilst in 2 Chronicles ii. 8, it is transposed, as I give it in the text. The modern name is *sandal-wood*.

its derivation which is from "*al*," not, and "*mug*," to dissolve, to fill, from the wood being so hard, close and firm, that it would not imbibe moisture, so consequently would not *rot*, hence *indestructible*, like the acacia or shittim-wood of the Tabernacle. Of this singular *almug* or *algum-wood* King Solomon made pillars for the House of the Lord. It was also much used for making musical instruments, no doubt from its peculiar adaptability for conveying musical sounds. This characteristic again shows the propriety of its being chosen as an emblem of believers who are ever making melody in their hearts, and sending up to the throne of grace sweet and grateful songs of prayer and praise.

THE PILLARS.

Pillars are of very great importance and occupy a very prominent place in all large public buildings, especially in cathedrals and churches, where they are not only useful in supporting the roof, &c., but also are exceedingly ornamental. In the present day

they are chiefly made of marble, granite, or a stone that from its great hardness will bear to be highly wrought. But in the Temple of Solomon they appear to have been constructed chiefly of *wood* or brass. Of this last material there were only *two*, yet were they distinguished ones from their position and great height of eighteen cubits each, indeed with their chapters, also of molten brass, twenty three cubits high and twelve in circumference. But more still from their names *Jachin* and *Boaz*; the first of which has the expressive import of "*God is established*;" and the second "*In strength*." Names that at once point them out as striking emblems of Christians in whose hearts the love of God is so firmly established, that they can go forth in strength, a strength not their own, "conquering and to conquer," and to fight the good fight of faith: as faithful soldiers of Christ; to each of whom this distinction and high reward is promised: "Him that *overcometh* will I make a *pillar* in the temple of my God, and he shall go out no more" (no, be as firmly fixed, as his type in the literal temple, yea, much more

so): "and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name." Rev. iii. 12. Surely a full confirmation is this of the symbolical use of the *pillars* in the Temple of Solomon. Those made of the *sweet-smelling* woods, such as the cypress, cedar, and almug trees, must be regarded as not less symbolical of those who, like Anna the prophetess, "depart not from the temple, but serve God with fastings (fastings from sin and the lusts of the flesh) and *prayers* night and day"; those "golden vials full of *odours*." Rev. v. 8. Hence the necessity of their types being made of woods that emit sweet odours.

Some notice of the *pomegranate* that formed such an elaborate ornament at the top of the chapters which were upon the pillars, should not here be omitted.

Parkhurst, I see, suggests that it derives its name "from the *strong projection* or *reflection* of *light* either from the fruit, or from the star-like

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flower with six leaves or rays at the top of the fruit." And in a note gives the following extract from "Nature Displayed," vol ii. p. 65: "A palisade of pomegranate trees must surely appear *all in flame* in the flowering season."

With this further illustration of the nature and illuminating property of this remarkable fruit and flower, who can fail to see what a lively image the pomegranate is of the spiritual light those "pillars in the temple of my God" are constantly emitting, and which makes them shine as the brightness of the firmament, when lit up with the heavenly host, those celestial bodies which are "ever singing as they shine, the Hand that made us is *Divine*." So with their antitypes, (the *spiritual* pomegranate-adorned pillars), for though they may be shining in a world that sees them not, and singing in a world that hears them not, yet is there *one* ear always open to hear, and *one* eye to see, and to which the darkness offers no obstacle, yea, that Omniscient Eye which never slumbers nor sleeps. Still are they the *rays* through which the light

of the Gospel is made to shine on this benighted world, and daily made effectual and instrumental to open the blind eyes, and unstop the deaf ears, where and whenever it is God's good pleasure to bring into His marvellous light, those blind and deaf ones by a way they know not.

The position of these pomegranates also adds to the completeness of the figure, for as all light must necessarily emanate from the top of any candle, lamp, or gaselier, so were the bright and illuminated pomegranates placed at the *very top* of the chapiters that encircled the highest part of the pillars. To make the light from them also more brilliant and effective, we read there were *two rows* of pomegranates for *one* net-work, and four hundred in the whole, i. e. *one* hundred for each row of the two net-works. This fact tells what a handsome coronet or finish they would make to the pillars; and gives rise to the natural inference that even so rich and so brilliant is the light that encircles and issues from the heads of those who gain the honoured appellation and position of "pillars in the temple of my God."

Besides the above named beautiful trees, there are two others that deserve attention;—the olive and the palm-tree. In the original, the first is literally the oil-tree, Vulg. *lignis olivarum*, that is, the oleaster or *wild* olive.

This oleaster or wild olive of the Vulg, N. T. Rom. xi. 17, 24, is called in the same passages of the Heb. N. T. the "*oil-tree*," exactly the same word that is used in four several texts in the sixth chapter of 1st Kings, namely, the twenty third, the thirty first, second, and third verses. Had our translators rendered the "*עץ זית*"* or oil-tree of these texts by the *wild-olive*, we should, I think, long since have seen, together with the light from the above quoted passages in Romans, what a strong, clear, and certain type the doors of the Temple are of the gentiles who were grafted in, on the rejection of the gospel by the Jews; and consequently have ever since formed the *portals* for the Jews and poor benighted heathen whereby to gain admission to the true anti-symbolic Temple, the *Church*, or Christ's spiritual body Eph. i. 22, 23; yet the original is variously ren-

* Ez (or ets) shemen.

dered in our *Textus Receptus*, by the pine, (see Neh. viii. 15,) the olive, and the oil-tree, and they have all somewhat similar properties, and *should*, for they are really of but one and the same family, or of so close a genus as to be scarcely distinguishable; the pine being equally as inflammable as oil, and the olive-tree yielding a splendid and most valuable oil, well known by the name of olive-oil, and all signifying "fatness," richness, fertility.* Also an unguent for anointing, as is written in the hundred and thirty third Psalm: "it is like the *precious ointment* that ran down upon the beard, even Aaron's beard," &c. Now what was this that is likened unto "precious ointment," but brethren dwelling together in *unity*, that is, in peace and brotherly love? A state of concord and *amity* that only the peaceable ones, who are

* Though I believe modern botanists separate the pine from the firs, cedars, and other cone-bearing trees, yet those celebrated naturalists, Linnæus and Humboldt, also others, invariably class the latter named trees *sub genus Pinus*.

building and *forming* the Temple of God can maintain, for they only have the true christian spirit that constrains them to love as brethren, and enables them to abound daily in all those fruits of the Spirit, which are so contrary to the flesh, and which as of old, forces even their enemies to cry out "see how these Christians love one another." Yea, even to love not only those who love them, but, like their Exemplar, those who despitefully use them and persecute them.

No article of food is employed more frequently in a figurative sense than *oil*, except perhaps bread, wine and salt, the antisymbols of which are not difficult to discern ; the bread tells itself in these precious words of our Lord's:—"I am the *bread* of life." The wine, which is generally spoken of as *red*, can be symbolical only of blood, emphaticè *the blood* "that taketh away the sin of the world." A full acknowledgement of this we have surely in this fact that no wine of any other colour than *red* is ever used at the sacrament of the Lord's supper. And in the seventy fifth Psalm we find it written:—"For in the hand of

the Lord there is a cup, and the *wine is red*," &c. Again in the twenty seventh of Isaiah :—" In that day sing ye unto her, A vineyard of *red wine*." A vineyard of which our Lord was manifestly *the vine*. " I am *the vine*, and ye are the branches."

Salt has long been an admitted emblem of grace, and one single verse in the New Testament fully confirms and strengthens this idea. It is the sixth of the fourth chapter of Colossians. " Let your speech be always with grace *seasoned with salt* that ye may know how ye ought to answer every man."

I have dismissed the foregoing briefly in order to dwell longer and more at length on *oil*, as the product of the olive and the palm-trees. For *oil* as an article of food was most common with the Hebrews. The first mention that is made of it though is the clearest indication of it as symbolic of the Holy Spirit. It is of Jacob, after his remarkable and prophetic dream ; pouring *oil* upon the top of the stone he had used "for his pillows" which stone he had set up as a pillar, see Gen. xxviii. 18. Without a doubt this outpouring of

oil was done for an express type of the outpouring of the Holy Spirit upon believers, those firm pillars in the temple of the living God. Here, too, for the second time, a *pillar* is employed as an important figure and symbol, and in the twenty-second verse, stated in plain language of *what* it is a symbol, viz. *God's house*. Hence why Jacob called the place whereon he raised the pillar, "*Bethel*," i.e. the house of God.

The Temple of Solomon is frequently called both in Kings and Chronicles, the *house of the Lord*. St. Paul in the first of the Corinthians says to believers, even though babes in Christ they might be: "Know ye not that ye are the *Temple of God*, and that the spirit of God dwelleth in you?" Now with the symbol and antisymbol placed in such close juxtaposition, surely it is impossible for any one not to perceive the appositeness; unless his darkness and spiritual blindness be indeed great.

After this first figurative application of "*oil*," it occurs in almost innumerable passages, as *oil* for lights, unleavened cakes tempered with *oil*, fine

flour mingled with *oil* ; also it was profusely employed in the various rites for cleansing the leper, &c. And what so effectual a purifier for the leprosy of sin as the baptism of the *Holy Ghost* and of fire ? Again "*oil*" was invariably used to anoint prophets, priests and kings for their several offices, all of whom underwent this ceremony, as, until it was performed, they could not exercise those offices. Now was not this done to foreshadow Christ the Messiah in His threefold character of prophet, priest, and king ? But *His* anointing was strictly a spiritual one, and took place when the Spirit was poured upon Him *without measure*. It likewise behoved to be wholly a spiritual one, to bring it in strict accordance with symbol and antisymbol, type and antitype, as the first must always be *material*, the second spiritual. To this Holy Anointed One, the beautiful poetic language of the forty-fifth Psalm can alone be applicable, where in the seventh verse we read of an *oil* that must be taken figuratively, for there is no such thing as literal "*oil of gladness*." The words are : "Thou lovest

righteousness and hatest iniquity ; therefore God, Thy God, hath anointed Thee with the *oil of gladness* above Thy fellows." "*Oil of gladness*," evidently a figure of speech for the *spirit* of gladness ; so also must the remainder of this exquisite Psalm be taken, as "All Thy garments smell of myrrh, aloes, and cassia." &c., &c.

The following sentence shews Parkhurst saw in *oil* an emblem. "The olive-tree from the effect of its *oils* in supplying, relaxing, and preventing, or mitigating pain, ~~seems~~ to have been from the beginning, an *emblem* of the *benignity* of the Divine nature, and particularly after the Fall, to have represented the *goodness* and *placability* of God through Christ, and the *blessed influences of the Holy Spirit* in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old spiritual serpent, even as *oil-olive* does that of the natural serpent or viper."—See his *Hebrew Lexicon*, p. 165.

Again, *oil* was given by Solomon to Hiram, or Hiram's servants largely as an article of food, even twenty thousand baths, that is, according

to Geseuius, *one hundred and seventy thousand gallons*, also the same quantity of wine, besides twenty thousand measures of wheat and barley. What a telling fact to show us how largely the *spiritual* builders will be supplied with that "bread which is meat indeed and that blood which is drink indeed," also how liberally they will receive of the Holy Spirit, so that their lamps, like those of the wise virgins in the parable, may be always ready trimmed and burning brightly, and not faint and flickering, indeed *dead out* as the lamps of the foolish virgins were: virgins who most fitly represent those luke-warm professing Christians, who are but too conspicuous for *leanness of spirit*. Oil, therefore, as a pure and legitimate food of light, is unquestionably the best and most suitable emblem of the Holy Spirit.

Our blessed Saviour when addressing and teaching his disciples in the fifth of Matthew, verse fourteen, says: "Ye are the light of the world." And in a subsequent verse adds:—"Let your light so shine before men, that they may see

your good works and glorify your Father, which is in heaven." So also should the disciples of the present and all succeeding days ; but this they can only do according to the measure of the Spirit they possess, exactly as a lamp that is fed with *oil*, if supplied with but a small portion, only gives out a flickering, feeble flame, or on the contrary, with a full liberal measure, emits a proportionally full, clear, and brilliant light.

Now where is this precious *spiritual oil* to be found, but "in that *Book* whose words are *graved in light*."* An *oil* that our souls require as regularly for daily spiritual sustenance, as our bodies of literal *oil*, (in this and some other countries, butter) bread and wine ; and they who neglect to feed their souls with this spiritual food do their souls as great an injury as they do their bodies when they neglect to supply the latter with the "daily bread" so necessary to keep them in health and strength. Yet how few need any urging to perform the last duty !

* "*The Forest Sanctuary*." by Mrs. Hemans.

and when they do, is it not always a sure indication that all is not right with them, and that they require some aid and advice from the physician? What a contrast in a spiritual sense, is this! for here it is the many who require urging; the many in whom the spiritual appetite is poor and sickly. What is the inference to be drawn from this too true picture but that the spiritually sick far outnumber the physically? Oh! what a revolution would it make in the world, and the general tone and bearing of society could the picture be reversed; and the many be impressed with as strong a sense of the duty to seek after spiritual food to sustain and nourish their souls unto eternal life, as eagerly as they seek carnal food to sustain and strengthen the animal man! That the contrary is the melancholy fact tells plainly these *many* have not yet tasted that the Lord is gracious, as otherwise they would want no urging to come to His rich and bountiful table; for that taste would be found an effectual tonic to sharpen their spiritual appetites, and make

them seek earnestly after the meat that does not perish.

Though the *palm-tree* was not used in the wood-work of the Temple, it was carved on the walls and doors as an ornament, and for this purpose was most appropriate from its elegant form and beautiful colour of bright *perennial green*, that standing emblem of eternal life. We read in 1 Kings: "And he carved all the walls of the house round about with figures of cherubim and *palm-trees*," &c. Again, "The doors also were of olive-tree: and he carved upon them carvings of cherubim and *palm-trees*," &c. Its botanical name is "*phœnix dactylifera*" or date-bearing palm-tree, but perhaps the Hebrew name is more significant, being taken from the idea of its straight form and the great and lofty height it reaches; hence used poetically for columns of smoke. As a symbol of light Parkhurst speaks thus prettily of it: "The *straight and lofty* growth of this tree, its longevity and great fecundity, the *permanency* and *perpetual flourishing* of its leaves and their *form*, resembling the *solar*

rays, make it a very proper emblem of the *natural*, and thence of the *Divine Light*. Hence in the holy place or sanctuary of the temple (the emblem of Christ's body) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*." He also alludes to the palm-branches customarily carried in triumph after a victory in classical times. Why? Because from the nature of the wood, as Aulus Gellius suggests, it powerfully resisted external pressure, even as the victors had resisted their foes. Xenophon, too, for that reason, likened the palm to the *burdened ass*. The *palm-tree* then is the symbol of a meek, quiet, and patient spirit, the most becoming wreath, or victor's crown the Christian can wear and the one he will always find the most effectual to resist and overcome the temptations of the world, the flesh and the devil—the *devil*, that sleepless enemy who is always going about seeking whom he may deprive of every ray of peace and joy. Unquestionably the highest and grandest view of it is in reference to our Lord's triumphant entry into Jerusalem "meekly riding on an

ass," when much people, through an impulse they neither understood nor could resist, took *palm-branches* and went forth to meet Him, crying, "Hosanna, blessed is the king of Israel, that cometh in the name of the Lord." An oration anticipative of the victory this all-conquering and triumphant King was about to *complete*, for His whole life had been one of conquest and victory, by means and with weapons such as had never before been employed. These weapons were *truth*, *meekness*, and *righteousness*, and with these did He *ride forth prosperously*, and in might and a majesty as much above the pomp and majesty of earthly kings, as His patent of royalty was above theirs.

The "*might of meekness*" R. Montgomery has well expressed in his poem of "*Messiah*;" in these words:

"And what a doctrine of almighty depth
Messiah founded, when His truth declared,
In meekness lies the majesty of man!"

THE CHERUBIM.

Besides "palm-trees," *cherubim* also were carved on the walls and doors of the "house."

With respect either to the literal or ideal meaning of this word, familiar as the *sound* of it has become to our ears, we are still, I suspect, much in the dark.

Our translators were evidently diffculted with it, as they just put it into English characters, leaving the word untranslated as they have done occasionally in other instances when they have been at a loss about the precise meaning of the words. For "cherub" (singular,) and "cherubim" (plural,) are pure Hebrew words. Parkhurst and Gesenius appear to have been equally diffculted. The former at first contends much that the cherubim of the Temple are emblematic of the *Trinity*, then concludes after consulting Ezekiel and the Apocalypse, with the opinion they can only refer to *men*. The latter (Ges.) throws a little more light upon its etymology, suggesting
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it is of Persian origin, and may signify *one brought near to God*, or *His minister*, and its office to *guard*, to *watch*, *restrain*. However, to be in strict keeping with the other symbolical parts of Solomon's Temple, we ought to feel assured the anti-symbols of the cherubim must be *spiritual*. Then, calling to mind the ideal meaning we have formed, and which we express in the phrase a sweet, happy, *innocent cherub*, as synonymous with a happy, innocent babe; and lastly, that above all virtues and graces, *innocence* is a striking characteristic of a *cherub*, and the latter always suggestive of the former, and the former of the latter, are we not forcibly carried on to the idea, that the carved cherubic figures on the walls and doors of the Temple, were purposely designed for lively symbols of that most purely celestial virtue *innocence*; for indeed this has nothing of the earth, earthy about it, being wholly and solely of heavenly origin, and an entire stranger upon earth, since man fell from his primeval innocence in Paradise.

In the babe it can only be said to be so in

appearance, from the vices of its unhappy fallen nature being too much in the bud to show anything of their ugly colour and tendencies. Of the "babe in Christ" much the same may be predicated, seeing *his* is just like his righteousness, but *imputed*, and from God being pleased to say such "stand before Him *without sin*." For what is innocence but the absence of every vice and sin? Now who in himself of Adam's race, can lay claim to this purity; except the God-man, Christ Jesus, in whom, we know "there was *no sin*, neither was guile found in His mouth." With innocence, too, *happiness* must surely be united, as we say a *happy* innocent cherub, *happy* because it is innocent, and from none other, since the leprous nature of sin must of necessity produce suffering, and thus *unhappiness*. Hence why the believer knows little of the extatic joyous feeling of *perfect* happiness, because he is always carrying about with him the sting of sin, his corrupt fallen nature. No, to the enjoyment of that exquisite state of feeling we have to look forward in some higher and brighter clime than this dull earth.

Besides happiness in the celestial circle or *wreath* of innocence must every other grace or virtue be interwoven, yea, the whole of that sweet attractive *phalanx* of love, joy, peace, &c., &c. so truly styled the *fruit of the Spirit*, and against which there is no law, nor indeed can be either in heaven or earth.

I know some consider the cherubim as symbolic of glory; and what is so glorious a thing as *innocence*? What so precious and glorious as a conscience where the heavy, tormenting burden of sin has been exchanged for His easy yoke and light burden, who has taken all those sins away by the sacrifice of himself? Yea, far, far more precious, valuable and glorious is this innocence than all:—

“Gems of the mountain, and pearls from the ocean;
Myrrh from the forest, or gold from the mine.”

Heber.

Indeed a far richer and more glorious diadem than any ducal coronet can form, adding a beauty to even plain features, that the handsomest and

most symmetrical want when the last are deformed with the plague-spot of sin, and a countenance darkened with the depraved passions and guileful, satanic tendencies of the unrenewed heart.

Lastly this gem *innocence* was the *glorious* wreath that encircled the heavenly brow of Him whose "visage was so marred more than any man, and His form more than the sons of men." Is. lii. 14; and which added a halo of glory to those marred features that can never light up and adorn the brow of any other of the sons of men; because none other can be found so *innocent*, so wholly free from sin or guile in his mouth.

Of the *form* of the two cherubim little is said, in fact nothing to give one a clear and definite idea of them, though their height is specifically given, viz, ten cubits, also it is said that they were each furnished with two wings of five cubits each. And perhaps these wings will afford the best clue to the form of the cherubim, yea, at once tell they must have been almost *all wing*, and the body to which they were attached, or from which

they projected very narrow, as when the wings were stretched out they reached but *ten* cubits, that is, "from the uttermost part of the one wing, to the uttermost part of the other." Now remembering their height was ten cubits does not this give a perfect square? and we know of what that is figurative, by the common phrase, "we have made all right and *square*, or smooth and *square*," so frequently used on settling disputes and misunderstandings, for we have settled the affair by the rules of *justice* and *equity*, by bringing each party to see and acknowledge the claims of right and justice due to each other. As without that it is not possible for any peaceable and equitable adjustment to be obtained. But besides a square being the figure of justice and equity I should say, it is also of *perfection*, yea, of every Christian grace and virtue which united may be briefly expressed by the one word "*perfection*." Thus spiritually viewed do we not see a beautiful reason why the cherubim were made the same width as height, together twenty cubits or a square. How like the quadrilateral form of the

"holy city Jerusalem," which says St. John, "*lieth four square.*" Rev. xxi. 16.—

A city into which, we know, nothing that is unclean or that defileth can enter; hence of necessity must all its blest inhabitants be pure, sinless, *innocent*. An united happy band of cherubim, who with one heart and one voice, delight to take up the song of the four six-winged *living creatures** of the Apocalypse, who "rest not day and night saying, Holy, holy, holy, Lord God Almighty! which was, and is, and is to come."—Rev. iv. 8.

THE WINGS.

Of the "*wings*" much more may be said when we look beyond the *literal* use of them, that is, to only enable birds to fly in the air and to brood their young. Because the *scriptural* use is evi-

* Not "*beasts*" as the original is erroneously and strangely rendered in our authorised version.

dently much higher, for in no other sense than a figurative and spiritual one can it be taken in numerous passages of Holy Writ. But in those, when attentively looked at, they are found containing much poetic beauty and *manifold* instruction. Even as early as the time of Ruth they are most evidently used figuratively and metaphorically for a place of confiding shelter and protection, e. g. "under whose *wings* thou art come to *trust*." ii. 12. In the same sense, too, does the royal Psalmist frequently employ it most beautifully and confidingly; for instance: "...hide me beneath the shadow of *Thy wings*," i. e. "shelter, protect me by Thy Almighty Arm." Again is precisely the same metaphor brought in: "How excellent is Thy loving kindness, Oh God! therefore the children of men put their trust under the shadow of *Thy wings*." "I will trust in the covert of *Thy wings*." Lastly:—"Because Thou hast been my help, therefore in the shadow of *Thy wings* will I rejoice."

The last place in which we find it, is that affecting one where our blessed Saviour is lamenting

over Jerusalem's stiff-necked stubbornness, and under the simile of a hen gathering her chickens under her *wings*, says so "would He often have gathered her children together." Matt. xxiii. 37.

To denote the swiftness and celerity of Jehovah's descent upon earth, "when He bowed the heavens and came down; and darkness was under His feet," it is thus strongly expressed: "And He rode upon a cherub and did fly, yea, He did fly upon the *wings of the wind*." Likewise in the hundred and fourth Psalm we have: "Who walketh upon the *wings of the wind*." Again it is employed to denote the swiftness of time in this very expressive and poetical phrase "the *wings of the morning*." But perhaps the prophet Malachi has the sweetest and most consoling passage of all, as there certainly the word "*wing*," in the sense of sheltering protection makes a splendid and beautiful metaphor—"But unto you that fear my name shall the sun of righteousness arise with *healing in his wings*," i.e. with salvation in His all protecting sheltering arm: for if not "in that right Hand and holy arm

which hath gotten Himself the victory," where, where, can such a hiding place, such a sheltering resting place be found? Nowhere, nowhere.

There are likewise other texts where the word "*wing*" can only be taken figuratively; as in Proverbs: "for riches certainly make unto themselves *wings*," &c; also in Revelations "To the woman were given two *wings*," &c., &c. But I must hasten to consider more at length the metaphorical lesson the literal wings of a bird afford, first in their capacity or function of raising the bird from the earth and sustaining it in the air: and secondly, for the safe "covert from the storm," and warm protecting shelter they make for their young to nestle under with true instinctive trust and confidence.

First: for their capacity of raising the bird from the earth, and sustaining it in the air. *Air*, that emblem of the *spirit*, for the air is not more bouyant, or capable of raising, sustaining, and bearing up its fowl of every wing; than is its antisymbol, the *Spirit* of raising, sustaining, and bearing up the antisymbolic *innocent* cherubim on

the wings of faith and hope. And the longer they are kept on the wing, higher and higher do they rise in the Spirit, never resting or flagging till they reach, what is to outlive both faith and hope, even the greatest of all, *love*, that most excellent gift, and strongest cement of peace and every virtue. *Innocence* should also be regarded as a compend of faith, hope, justice, and equity, yea, of every Divine attribute and virtue that can raise, exalt and elevate the Christian and which united produce this perfect, happy *innocence*; even as the union or blending of the seven prismatic colours produces pure white light.

I have said the cherubim seem almost *all wing*, and proper is it I see, remembering the power and property of *wings*, also that the power and property of those graces and virtues, which unitedly blended together produce *innocence*, (that is, that of them *innocence* is properly the combined result and issue) are the same in a spiritual sense; being each and all most sustaining and elevating; likewise partaking as much of the second, *protective* properties of wings; because

they do in very deed form a *panoply* of defence, protection, and shelter from the dangers and temptations of a "world that lieth in wickedness," and the sin that does so easily beset us all through the journey of life. And no doubt have I that the spiritual cherubim in the sight of God are as clearly and strongly engraved on those who form ("*ye are the Temple of God,*") the *Spiritual Temple*, as ever the literal cherubim were on the walls, roof, and doors, of the literal temple.

The last thing to specify with respect to these beautiful elaborate ornaments of "cherubim, and palm-trees with open flowers," is that they were all *overlaid* and *covered with gold*; that most precious and costly of all metals. Now why was this additional and most expensive ornamentation commanded, if not to indicate as strongly as type and symbol can, what a *rich* and high polish, the graces and virtues, that united produce innocence, so well defined and typified by the cherubim, &c., throw over or give to their happy possessors, and in what bold relief they

cause these happy adorned ones to stand out as most rich and elaborately ornamented pillars in the Temple of their God.

May not another hint likewise be gathered from all this, namely that as this precious gold was not a *natural* property of the cherubim, &c; but something quite separate and extraneous from it, also vastly more costly and superior to it, so is the last coating or covering of the spiritual cherubim *as* vastly more costly and precious, even nothing less precious than the over-laying, the *engrafting* as it were of the *spotless imputed righteousness of Christ*, or the Divine Nature, upon the human, and through which process we are made the privileged partakers of this Divine Nature, and thus adorned to shine more resplendently than the most refined gold. Indeed, the whole of these Christian graces and virtues, have so entirely their origin in heaven, that they may be said to be the very essence of the Divine Nature, and in it sent down from heaven purposely to guard, sustain and solace, also to *adorn* the heirs of salvation, even with whom these graces, &c.,

are by no means indigenous,* but only *spread* over like the gold on the cherubim and palm-trees. In some highly favoured ones in whom these bright virtues have *early* taken up their abode, they may become pretty deeply *ingrafted*, yea, so deeply as to *appear* almost of native growth, yet are they but ingrafted and no more of native growth than in those in whom they have been planted or taken their seat in the heart at a later period of life. Doubtless, the earlier the better, before those vices and evil affections, called in Scripture "the works of the flesh," and in sad truth, those thorns and briars of the heart that really "*are indigenous*," have gained that strength and hold constant and continued indulgence fosters. The two classes, that is, those upon whom the bright gold of *virtue* is shining, and those who are still in their native rust, dullness, and impurity, a prey and slave to all the works of the flesh, may be but dimly discerned by us who only "see through a glass darkly;" but by the eye of Omniscience are they seen each as they exactly and literally stand in His sight; the

former as those who "shine as the brightness of the firmament," and the latter as those lost ones whose portion is "*shame and contempt.*"

Now this magnificent Temple was begun by Solomon, we are told, in the month "*zif*," a month corresponding to our April and May. The word itself literally means *brightness, beauty*: in Chaldee, the month of the *brightness of flowers*; a beautiful designation and most appropriate, for what months in the year are so hopeful and full of promise or do yield such bright and cheering flowers, at least in the fine climate of Palestine, where such sweet flowers as we, in this colder latitude, can only have in June and July, must be in full perfection in the two former months? As the harbinger, too, of a bright and fruitful summer and autumn, also as an expression of joy that we have fairly emerged from a cold and nipping winter, do we not, even in this our less genial clime, hail the merry month of May with garlands and other decorations such as we honour and bestow upon none other of the whole twelve? Since this delightful season was the one selected by

Solomon, or rather by a greater than Solomon, even Solomon's Creator and God, as the precise time the foundation of this great Temple to His name should be laid, we ought to feel assured it was the best and most appropriate that could have been chosen of all the year. It would, too, afford the builders a long summer to get the foundation well, deeply and firmly laid and set, before the winter came again in its circle, to arrest and delay their progress by its short days, severe and chilling frosts. No great architectural skill is required to enable one to perceive the wisdom of this, as we are all aware what a very important part the foundation of any building is; and that unless *that* be strongly and firmly laid the superstructure cannot be safe and durable. Indeed, the foundation is verily *the most* important, though not the most beautiful part, nor is that necessary in a part so entirely out of sight. No, not beauty, but strength, firmness, and solidity are indispensably necessary, as otherwise all that is erected upon it, if fair and beautiful to look upon at first, will soon lose that beauty, and early

become a tottering ruin. In the spiritual Temple we know, this first of all architectural principles has been acknowledged and wisely acted upon by its having the sure, stable, yea, *adamantine* foundation given to it of the prophets and apostles, Jesus Christ Himself condescending to form the *chief corner-stone*; thus making it so sure and steadfast that it cannot be moved.—Also does this fact give us the encouraging and assured *earnest* that the superstructure which has ever since been and is still rising higher and higher upon it, must be as firm, durable, and lasting as this its immovable foundation.

We infer the laying of the spiritual foundation was a long process, at least if it is to be dated from the time the first prophets appeared, whose wonderful writings extend over a very lengthened period, even almost the whole of the Old Testament day, when certainly during the chief part of it the *materials* were being collected and *made ready*, as were the literal materials by King David who thus assisted and hastened his son Solomon in the work of the *actual* building of

his glorious symbolical Temple. Then came at the close of that day the Prince of Peace with His apostles to add thereto ; and to complete the needful additional quantity, and to lay that foundation "other than which no man can lay." What were the materials they added thereto? but the New Testament Scriptures with their *final* enigmatical book, which concludes with this solemn warning and malediction to deter any one from adding to these last materials: "And if any man shall *add* to these things God shall add unto him the plagues that are written in this book."

I am the more confirmed in this view upon calling to mind the Hebrew signification of king *David's* name, which is *the beloved*, and that the Jewish nation, to which of course all the prophets belonged, was the chosen, the beloved of the Lord, consequently each and all of them were also the beloved of the Lord ; thus the proper and legitimate ones to follow David's example of collecting and amassing materials to build ; yet each only after his *own kind* ; David the literal ;

and the prophets and the apostles the *spiritual* materials. The latter to be all firmly knit and cemented to, and along with the distinguished *Chief corner stone*. Now in the month "*Bul*," (which is the eighth month) the Temple was finished. "*Bul*" *literally* means the *rainy* month, (and corresponds with our November) but *figuratively* flowing *copiously*, and *rejoicingly* from the root "*juble*,"* to rejoice, to shout in joy and triumph, even like the continuous blast of a trumpet to announce any joyful festive event. How appropriate a month for the completion of a Temple so full of promise, and celebrated by such a jubilee at the dedication! Appropriate in both senses: rain is so frequently mentioned in Holy Writ and in the majority of cases without a doubt, *symbolically*. David and Isaiah make of it beautifully poetical similes, and all or chiefly, I should say, with reference to the *outpouring* and *descent* of the Holy Spirit upon man.

* The derivation and origin of our words jubilee, jubilant, jubilation.

Many and frequent as are the figures, similes, &c., we find in Scripture drawn from almost every earthly thing, truly none is more instructive, or to the point than *rain*, nor is there anything seen more useful and effective in figure and simile, when we reflect on the part rain performs in the grand economy of all things, and what a principal and important fertilizing power it is in this great chemical laboratory, the earth. Last and though not the least feature of it, is its *high descent*. A feature that has not escaped the attention of the prophet Isaiah, who has made a very poetical simile of it in his fifty-fifth chapter, beginning:—“For as the *rain* cometh down and the snow from *heaven*, and returneth not thither, but watereth (rather *drencheth*) the earth” &c...“so shall my word be that goeth out of my mouth: it shall not return unto me void, but shall accomplish that *which I please*, and it shall prosper in the thing whereto I sent it.” Experience teaches that rain performs the same important office now, and that without its all fertilizing influence our fields would yield no harvests, our orchards no

fruit, and our *parterres* no sweet and lovely flowers. Consequently for the joy and gladness the earth's increase diffuses, through this fertilizing influence of the "rain from heaven," sorrow and sighing, dire hunger and famine would be soon our portion. Also instead of the gay and smiling fields that now delight our eyes, a waste howling wilderness would be our sad and dreary prospect. Hence we see how absolutely necessary this rain is to keep up the earth's beauty and fruitfulness, our joy and gladness. Exactly so, is it absolutely necessary for the beauty, fruitfulness, and smiling gladness of the spiritual vineyard that it should be as regularly, copiously, and freely *watered*, *soaked*, or *drenched* with the *Spirit*, that holy dew from heaven. Besides beauty and fruitfulness &c., being the portion of the spiritual vineyard when well watered or with *spiritual heavenly dew*; joy and gladness, a breaking forth into singing and clapping of hands, it is said, will be the effects. Thus, too, the name "*bul*" indicates its figurative import being likewise a *flowing forth rejoicingly*, yea, so much so, as to *shout for joy*, raise a constant jubilant *poean*.

of joy and gratitude, praise and thanksgiving. Even such as the excellent of the earth are daily sending up in "*golden vials*." Hence was the month "*bul*" evidently chosen advisedly as the month in which the holy Temple should be completed, as from that time they had always a finished, prepared place to which they could daily repair and send up their hallelujahs, thanksgivings, and prayers to the most High.

Just so have the spiritual Hebrews (believers) *their* prepared place, and that place is in themselves, because they form their Temple; hence wherever or whenever they pray, they must, it is evident, be praying in the Temple.

Before leaving the subject of "rain," I must notice the Hebrew word or rather *words* for it, for that language with its usual happy definiteness and precision has two distinct names, one for violent, heavy and continuous rain, and the other for light and gentle rain or such as we call commonly *summer rain*. The former word is the one used by Isaiah in the passage I have just referred to for the aptness and beauty of its

simile. This passage, too, is greatly more definite and expressive in the original than our translation gives; it is particularly effective in the original of the word rendered "*watereth*" in English, because that implies much more than to water, and nothing less strong than to *soak*,—to *drench* most completely and thoroughly can properly express it. Indeed so I perceive it is thus correctly rendered in the seventh verse of the thirty-fourth of Isaiah, e. g. "and their land shall be *soaked* with blood," and should also be in the ninth verse of the sixteenth chapter of this same book.

From Isaiah being inspired to employ these strong terms, ought we not to infer, he was so in order to add to the strength and force of the simile, likewise that the outpouring of the Spirit, (or "*my word*") must be in the same profuse soaking or drenching proportion, before it can produce the blessed and happy result so poetically and figuratively described in the two verses of this fifty-fifth of Isaiah? To strengthen what I have said with respect to the superior precision

of the Hebrew tongue to our own, I just add, where evidently only a slight watering, amounting to little more than *moistening* is meant, then another word is used. It first occurs in the sixth verse of the second of Genesis, as the effect of the "*mist*" that went up from the earth; and would be probably an improvement to our version were it there rendered by the word *moistened* or *softened* "instead of watered the whole face of the ground."

The same careful distinction is observed throughout the Heb. O. T. to denote this difference in degree; whilst in the English both are almost always rendered by the word "*watered*." Thus ignoring the expressive exactness of the original and that without any necessity, as we have words to express and mark the distinction; that in real truth our Translators are more in fault than our language. The LXX have been more observant, and preserved the distinction better in some instances.

As to the *time* king Solomon was in erecting the Temple, *seven years*, I need say little, because

I have already pointed out, the significance of the word *seven*, and how pregnant it is of complete *perfection* in the brief notes on the Vessels of the Tabernacle. The time seems short in which to have raised, and thoroughly completed such a large, richly adorned, and important building. The number of workmen certainly was very great and does indeed forcibly remind one of the truth of the old and familiar adage:—"Many hands make light work." No doubt they were *divinely* assisted purposely to enable Solomon to begin and end the great work in that symbolic and prophetic period, and that for the cogent reason of telling us through the medium of this expressive type the spiritual antitypical Temple or Church will require seven thousand years to complete its erection. For in prophetic and Scripture phraseology a day is a year, and one year a thousand. It is at the present day scarcely two thousand years since the foundation was laid, so *that* gives a pretty certain clue how near the foundation we still are, and how low and *unfinished* the superstructure yet is. Also

how much more and much longer the aid of scaffolding (external churches) will be necessary, yea, absolutely indispensable. To us creatures of an hour, who are like the grass of the field which to day is, and to-morrow is cast into the oven, this may present in the distance an almost interminable perspective, whilst to Him, "who is from everlasting to everlasting," but a watch of the night, a twinkling of an eye! Oh how true, how very true the words:—"As the heavens are higher than the earth, so are *my* thoughts than *your* thoughts." Such is the vast space betwixt the finite and the infinite, the mortal and the Immortal! This becomes the more probable when we read king Solomon's own house was thirteen years in building, or nearly double the time. The symbolical use of this house is more difficult to see, but recollecting what an ominous number thirteen is considered, we cannot surely be far wrong in taking that as a sort of *hieroglyphic* for instability, imperfection, and early decadence. Hence a true and painful figure of all earthly wisdom, earthly

peace, and earthly joy, and just the antithesis of all the heavenly wisdom, peace, joy, and blessedness of which the more beautiful Temple and its royal builder were so figurative and prophetic.

There is another name calls for a few minutes' observation, and that is the king of Tyre's: Hiram or *Hiram's*, (as it is variously spelt) also his other patronymics of *Tyre and Naphtali*. His own individual name Hiram or *Hiram*, expresses in that one word the beautiful idea of the noble and free-born, likewise a people clothed in *fine linen*. Who these are, our Lord's explicit words shall decide:—"Then said Jesus to those Jews which believed on Him"—"If ye continue in my word, then are ye my disciples indeed: and the *truth shall make you free*." Again "If the Son (I am the way and the *truth &c.*) therefore shall make you *free*, ye shall be free indeed." Firmly as these inspired words decide the matter and point out definitely who alone are the free, the Apocalypse adds a confirmation, or reiterates the fact by clothing the same with *fine linen*:—"And to her (the Lamb's wife, i.e.

the church) was granted that she should be arrayed in *fine linen*, for the *fine linen is the righteousness of the saints.*" But mistake not this for *human* righteousness, for it is wholly and solely the pure unspotted righteousness of the *Lord our righteousness.* The same are designated by another figure in this same book and chapter, viz, as *armies* in heaven (see the Greek) following him (the *white horse* and bearing the name, the *Word of God*) upon *white horses*, clothed in *fine linen*, white and clean.—xix. 14.

So without a doubt Hiram stands figuratively for the whole body of believers in all ages, and the only ones who make the Word of God their daily bread, guide, teacher, and instructor in all things, and thus do they follow it; and from whence they derive all their life, vitality and power. Hiram as king of *Tyre* also again unmistakeably prefigures them, (believers) though to the English reader the figure is lost; but when he is told the word "*Tyre*" means a *rock*, then is the light imparted that shows at a glance the completeness of the figure, and quickly brings to his mind these

words:—"and that *rock is Christ*." Looked at in this symbolical light, the few following words, comprising the thirteenth verse of the seventh of first Kings, are tellingly important and instructive: "And king Solomon sent and fetched Hiram out of *Tyre*."*

The third name "*Naphtali*," as the tribe from which Hiram sprung, I now must touch upon, because of the instruction I see there is couched in that expressive word, trusting to show to any rea-

* But perhaps were they, as it were, paraphrased a little in somewhat the following manner they might be made rather clearer to the general reader:—"And king Solomon (that is the peaceable one) sent and fetched *Hiram* (the free-born and clothed him in *fine white linen*, the emblem of all those whom the truth hath made free, and who stand always in the presence of God clothed with the pure and perfect righteousness of Christ, and like Hiram, workers in the Temple of peace) *out of the rock*, thus as I have just said making him (Hiram) an excellent standing figure of believers, and Tyre of the ROCK *whence they are hewn*." i.e. Christ.

ders I may have, it is equally expressive with all the others I have previously discussed. That it is instructive will soon become apparent to them upon learning the word literally means, "*my wrestling*." The individual Naphtali and founder of his tribe, was the sixth son of Jacob by Bilhah, Rachel's handmaid whom her mistress, in despair at her own barrenness, gave to Jacob with a view to have seed by Bilhah. But this singular proceeding has not much to do with our present subject, though doubtless it has its emblematic meaning, and one, which if now occult and hidden may at some future day, be seen fully and satisfactorily, otherwise it would not have found admission into the pages of inspiration. Most probably it shadows forth false churches whose cry is so full of fear and *terror*, (the signification of the word *Bilhah*) and whose members can only be numbered amongst the *fearful*, those timid ones, who stand the first in that sad list of evil doers named in the twenty-first chapter of Revelation and eighth verse. Indeed on further reflection I have no doubt of it, neither that *Rachel* (Hebraicè,

a *ewe*), who afterwards became fruitful and bore Joseph and Benjamin, is as surely the personification of the sheep who find the true fold, and are called by the "*good shepherd*," who leadeth them gently by the cords of love, and not by "the fear that hath torment."

To wrestle is to strive, to contend as in combat for the mastery, or in sickness with pain and suffering, perhaps more especially with the pains of child-birth. Also *morally*, in contest with sin and all its attendant evil passions and vices; and for the conquest over which such a distinguished place is promised. To wit—"To him that *overcometh* will I grant to *sit with me on my throne*, even as I overcame, and am set down with my Father in His throne."—Rev. iii. 21. Who the speaker here is there can be no question, nor what were his terrible contests and wrestlings with the powers of evil, both at the commencement and close of His eventful three year's ministry. Yea, we may say during the *whole* of it, for was He not daily assailed by the Pharisees and Sadducees with a view to "en-

tangle Him in his talk," and so overcome Him if possible? But blessed be God it was not possible; hence has He fully earned the lofty, highly exalted, and everlasting seat He now, henceforth, and for evermore occupies at the right Hand of the Majesty on high. Whence He looks down with tender mercy and pity upon all now exposed to the like trials and temptations in kind if not in degree; that with the temptation He may graciously make a way to escape. Thus as the chief wrestler against Satan and all other adversaries does this all conquering "Captain of our salvation" show Himself our great Exemplar; likewise our steadfast and immoveable ROCK, out of which we are hewn; even as Hiram was *fetched out of Tyre*; hence is seen the connection and why Hiram was king of Tyre rather than of any other place, also why he sprung from the tribe of Naphtali.

The "altar of brass" is very briefly described in one short verse, that is, merely stating the material of which it was made, and its length, breadth, and height, but saying nothing of its

uses. See Chron. iv. 1. However, we know from previous mention of it, that an altar was an erection, elevation, or table on which bullocks and other animals were sacrificed as offerings unto the Lord; some as peace-offerings, like Abel's acceptable one of the firstlings of his flock, and some for sin-offerings.

From the material of this particular altar, namely brass, that metal so indicative, from its *serpentine* name, of our perverse, deceitful, fallen nature, I infer it was designed for a symbol of suffering humanity; and more particularly of that *prepared body* our blessed Lord took upon Him, when "He came in the likeness of sinful flesh to condemn sin in the flesh." For must not this body, prepared though it was, have been felt a complete *lazar-house* of suffering, for His pure God-head to be confined in, and enough to make His whole life on earth a continual burnt-sacrifice, more especially the last act of it when He hung on the agonizing cross, and poured out His soul an offering for sin; and which proved far more effectual to take away sin than whole holocausts
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of bullocks, lambs &c., which had been offered so long that Jehovah had become "weary to bear them." Dean Alford, in a manner, confirms this view, from the following remarks of his on the necessity there was that the infant Jesus should undergo the rite of circumcision; yet not so much of necessity, but rather, like His baptism, to fulfil all righteousness:—"The Lord was made like unto His brethren in *all weakness and bodily infirmity*, from which legal uncleanness-*es* arose. The body which he took on Him, though not a body of sin, was mortal, *subject to the consequence of sin*—in likeness of sinful flesh: but incorruptible by the indwelling of the God-head."

After the completion of the Temple, but before the beautiful dedication took place, the vessels appear to have been all fabricated. Those by Hiram of "bright brass," that sure figure of our poor *crooked* serpentine nature: and those by king Solomon for the house of God of pure perfect gold, the symbol of everything that is spiritually brilliant, cheering, and enduring.

For the most part these vessels are so similar to those of the Tabernacle, that what I have said on the last, will on the whole apply to the former. The chief variation is, that in addition to the vessels of the Tabernacle, *snuffers* are included in the list of golden vessels made by Solomon for the House of God. Here again is the Hebrew significant, it being derived from a word bearing the meaning to *cut*, to *prune*, that is of course to *trim* or *dress*, as we know snuffers do a candle. Yet it should not be overlooked that, though snuffers are not enumerated amongst the vessels of the Tabernacle, (as the instrument that does the part of snuffers there, is called tongs) *snuff-dishes* are, or rather according to both Parkhurst and Gesenius, "*fire-pans*" or "*snuff-pans*" from its derivation. The former says p. 237: "speaking of the golden candlestick, מִנְיָהּ seems to denote the *snuff-pans* in which the snuffings of the lamps were received after they had been cut off by the tongs, and so were suffered to *continue lighted* instead of being immediately extinguished as by our snuffers."—Ex. xxv. 38. xxxvii. 23.

But on a further examination of various other passages in the original, it will be seen at once that the several words "*snuff-dishes*," "*fire-pans*," and "*snuff-pans*" all mean one and the same thing, namely, the *censer* of the Tabernacle, as in the Hebrew all these four names are expressed by one and the same word, with certain various inflexions according to its grammatical position or requirements in each text where it occurs. In Exod. xxxvii. 23, where the word "snuffers" is used in our English version, it would be far nearer to the original, were it rendered *tongs*; it is so in Exod. xxv. 38, a chapter where only the vessels of the Tabernacle are described. The other times, six in number, are all rightly enough translated snuffers, and all refer to the vessels peculiar to the Temple. The derivation named above of "to cut," "to prune," "to dress," is striking, and suggests the probability that the metaphorical import is to convey the idea of *spiritual* dressers and pruners in our Lord's spiritual vineyard, the Church (of which also the vineyard, of the Lord of Hosts,

the whole house of Israel, is another manifest type). These spiritual vine-dressers and pruners being, from the much greater light they are constantly receiving from the light of the world, through the daily study of His most precious Word, best qualified to lop off, and cast away as dead unfruitful branches all unspiritual, unscriptural views and doctrines, which blind leaders of the blind may have unwittingly taught and inculcated; and so hasten the time of greater unanimity and peacefulness, by introducing a state of greater *purity*, knowing well the *pure* must precede the *peaceable*. They are always, too, like a good and prudent husbandman, found trimming, pruning, and weeding out all noxious vices and passions that spring up so indigenously in the heart; and planting in their stead virtues and graces that in due time bud forth and bring their reward with them. Always premising they are looking up whilst at work to the Great Husbandman (I am the true vine, and my Father is the *Husbandman*) for that grace with which He has promised to

water His vineyard or Church "*every moment*;" (Is. xxvii. 3), and without which no labourer can be sustained and supported under such heavy and difficult tasks.

In both the books of Kings and Chronicles, it is distinctly stated all the "brazen vessels were cast by Hiram in the plain of the Jordan"—the *tortuous* Jordan,—that certain emblem of the tortuous river of life, that is daily and momentarily night and day without cessation, hurrying us on to our *mare mortuum* or dead sea, the grave, yea, as unceasingly as the waters of the literal Jordan are carried without a moment's rest to their goal, the literal Dead Sea.—Hence what can these "brazen vessels" denote, but those human beings who have the honour and distinction of becoming instruments in the hands of God to draw out, as *flesh hooks* &c, those brands from the burning—the destined heirs of salvation. In the "*clay ground*" though they may be cast, for of such low, weak materials do we know our God can "ordain strength." And though many of these may be rough and harsh in their way of

proceeding, raising a cry from their pulpits and pens more resembling the hoarse and croaking raven, than the cooing of the gentle and loving dove, who on her first dismissal from the ark soon returned because she could find no rest for the sole of her foot; whilst the *raven* on the contrary we are told, "went too and fro, until the waters were dried up from off the earth." Yet this methinks is a gloomy hint that the *spiritual* ravens must croak much longer, still as whilst the raven was "going to and fro," Noah sent out the dove, so are some found actuated by the gentle soothing spirit of love, really to preach a message of glad tidings of great joy. Thus "let patience have her perfect work," for as sure as at evening time it is to be light, so sure will the raven give place to the dove, the harsh and croaking tones of terror and alarm, to the all cheering, peace-breathing notes of love and joy, the higher key and sweeter notes of the song of the redeemed. In this all is well, and all is right, because the rough work must precede the smooth, as the scavengers, sappers and miners, and other rough

artificers must precede and prepare the way for artificers of higher, lighter and pleasanter work. Here, the order in which the making or casting of the vessels is given, finds its parallel, as the brazen vessels are *first* named, then the higher vessels all of pure and perfect gold come afterwards. Observe too these last are almost all connected with light, and have the distinguished place of the *Holy of Holies* allotted to them. Of what can this most sacred part be a trope, but our Triune God, that High and Holy One for whose great name Solomon determined to build this House? Our Father, with His spotless well-beloved Son, and the Holy Ghost the Comforter, the inseparable three in *one*. The scripturalness of this view, the following texts of Holy Writ must incontestibly prove :—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii. 19. "For there are three that bear record in Heaven, the Father, the Word, (Christ the Word made flesh), and the Holy Ghost : "and these three are *one*."—1st John, v. 7.

Now with these High and Holy Ones man, —poor fallen man, is not only permitted to hold communion through the medium of prayer; but *to abide in*. “I am the vine, ye are the branches, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except *ye abide in me*.” “At that day ye shall know that *I am in my Father and ye in me, and I in you*.” Oh what a privilege to be allowed such close communion with our great Creator, Redeemer, and Sanctifier! For assuredly he who is in the Father and the Son is also in the Holy Ghost, the last being indissolubly united and connected with the former.

As it was only said the *golden* vessels were made for the most Holy place, or the Holy of Holies, so is this high and distinguished place of a “*branch*” of the “*true vine*” only for those privileged ones or “the *men*,” as it is in the text, whom the Father gave unto His Son “out of the world,”—(See John xvii. 6.) for the express purpose of becoming “members of His body, of His flesh, and of His bones” that is, to form *His*

Church, which St. Paul tells the Ephesians in his first chapter, "*is His body*, the fulness of Him that filleth all in all." Of course of His *spiritual* body, and I should say, to form the *higher* members of that body, for the whole Temple of Solomon can be none other than a type of this latter house the *spiritual* Temple, and the Holy of Holies that highest, most sacred part, which like an imperium in imperio may be called a Temple within a Temple, as formed of those more highly favoured ones who have received the greatest measure of light, and talents that quickly yield their sixty or hundred fold. For assuredly there are degrees even amongst true believers, and these occasioned entirely by the different degrees of light they receive. Still, the one possessed of even the smallest portion is undoubtedly a member though it may be a lower and weaker *one*, just as the foot of the natural body, or indeed the little toe on that foot is as much entitled to the name of member as the heart and lungs, though not to be compared with them for vitality and power.

Life and light are convertible terms for where there is life there is light, and where there is light there is life. "In Him was life, and the life was the *light* of men." And according to the proportion of that light, which believers receive, do they rise higher in the spiritual body, and approach nearer to their great Head, and that Head is Christ, who is the full embodiment of all spiritual light, as the sun is of natural light.

The *vessels* of different materials also correctly represent the two orders which may be called the *higher or more vital*, and the *lower* or less vital members; the pure *golden* vessels admirably standing for, or figurative of the former; and the *brazen* for the latter. Each indispensably necessary for the completion of the whole, just as the lower members of the natural body are quite necessary to *its* completion as a whole. This every one can see, and that without feet or hands, the body thus afflicted must be deemed defective and the unfortunate owner's usefulness in the world greatly impeded. Notwithstanding

there have been occasionally remarkable instances where the want of these useful limbs seems scarcely to have been felt; and some cases in which the want of one of the senses has been almost a positive blessing to themselves and the world; as to the loss of hearing we are indebted for a learned Dr. Kitto; of sight in the great Milton, for his best and most glorious poem of "*Paradise Lost*," which we believe was chiefly written after he became blind, and when from that affliction his mind, to use his own words, "so much the more *turned inward*." But these are only exceptions to the general rule, which so incapacitates the majority of the lame, the blind, and the deaf from being such useful members of society, and just instances raised up by the Almighty to show how independant He can, when He chooses, make mind of matter.

Indeed, many and numerous cases might be adduced where blindness appears hardly to have been found any obstacle except in the way of the enjoyment the sense of sight imparts by enabling its possessors to view with enraptured eyes,

the grand, majestic, and lovely scenes of nature and of art. Is this to be taken as a hint that the spiritually blind can be made as effectual workers? and why not? Seeing they are guided and directed by an Omnipotent Hand and divine spirit, which are far more able and unerring guides than the poor physically blind have to lead and direct them. But of this Holy Writ leaves us surely in no doubt after reading these words from it:—"Who is blind but my servant? or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" Again, what says the prophet Daniel:—"And I heard but I *understood* not, then said I, Oh my Lord what shall be the end of these things? and he said, go thy way, Daniel, for the words are closed up and *sealed* till the time of the end." And so let us go on our way in faith and confidence, even though we may be groping in darkness, knowing there is *One* guiding and leading us in whom *there is no darkness*.

There remains to observe now that just previous

to the dedication of the Temple, Solomon assembled all the elders of Israel, to bring in the *ark* and the tabernacle with all the holy vessels that were in them. This took place in the seventh month, *Ethanim*, a name signifying literally strong or valiant, and figuratively perennial, *perfect*. The last is the well-known meaning of the number seven, hence must *Ethanim* be seen most appropriate for the name of the seventh month. Its appropriateness is again seen in this being the month when the Temple and all its holy vessels were completed, finished, *perfected*, and thus ready to be dedicated and devoted henceforth to the service and worship of the Lord God of Israel, for whose high and holy name King Solomon alone built this "*great House*" as the Temple is frequently indeed generally called in both Kings and Chronicles.

Two peculiarities respecting the Ark I should like to dwell upon a little: these are first the import of the word, in Hebrew, and secondly the *contents* of the ark.

First: the Hebrew import of the name which

I gather from observing that it is derived from a verb to cause a *brisk vibration*, also to *cry aloud*. Now vibration is a quick *trembling*, as may be said of the conscience under the first qualms of remorse and accusation; and the second meaning "to cry aloud" can surely imply none other than a remorse so heavy and terrible as to be almost if not quite beyond endurance, yea, in that awful stage, where there is nothing but weeping and wailing and gnashing of teeth, and "gnawing of tongues for very pain." The state of mind of thousands upon thousands at this and every moment that passes over our heads, and a proper and inevitable consequence and punishment the lawless and disobedient must endure, even in the case of the *children* of God. Of this His Word is explicit, for instance it is there written,—“If His children forsake my law, and walk not in my judgments: if they break my statutes and keep not my commandments: then will I visit their *transgressions with the rod, and their iniquity with stripes.*”—Ps. lxxxix. 30, &c. The conscience is of a surety this “rod,” and inexorable inflictor

of the "*stripes*." Indeed, the disobedient, transgressing children of God are those who deservedly come under the heaviest lash, and they, who are *beaten with many stripes*, because they know their Lord's will and do it not.

The law of the *spirit of life* (i.e. of course, Christ Jesus) may assuredly be called our guiding star, our north pole; and the trembling needle of the compass does not more rapidly, or more truly show the slightest deflection from that pole, than does the trembling conscience, the minutest wavering from *its* pole or guiding star, Christ's moral law or our perfect golden rule.

There is also another phase of this trembling and crying aloud in the conscience, and that is, the mental sufferings of the newly awakened on the first clear view they get of their lost undone state by nature, and before they have seen and can implicitly *repose* on the great salvation provided for all men in the full, perfect and sufficient sacrifice and atonement for the sins of the whole world the Son of God *finished* upon the cross. Here the infliction is the effect of the baptism of

the Holy Ghost and of *fire*. But in those who do not stand still, on the contrary continue to rise step by step to the higher Christian life; this painful stage is quickly passed through and soon succeeded by a peace and joy in believing that truly this world can neither give nor take away.

Secondly, the contents of the ark. These may be soon enumerated, if we look at the ninth verse of the eighth chapter of first Kings, where it is in these few words stated:—"There was *nothing* in the ark save the two *tables of stone* which Moses put there at Horeb." This is confirmed in the second of Chronicles, fifth chapter and tenth verse in precisely the same words, with the exception of "*stone*" which is omitted in this last book. For "*tables*" a singular, at the same time expressive word is employed in the original, at least it is a very different one to the ordinary word "*shulcan*," and literally signifies a *smooth table* or *plank* of either wood or stone. But one of its figurative meanings is "*fleshly*," thus reminding one of the "*fleshly*

tables of the heart," of second Corinthians. For heart read fleshly tables of the mind or *conscience*, and we have at once the symbol and antisymbol brought so clearly that surely "he who runs, may read." Though heart, mind, and conscience, in Scripture, are often evidently used one for the other. Well then, in the word *ark* being derived from a verb signifying to *vibrate*, to *tremble*, and that nothing whatever was found in it, but the two tables of stone on which we know the "*torath*" or "*torah*," i.e. law of the ten commandments, was written by the finger of God, can we regard this ark and its contents as anything but an emblem of the natural fleshly conscience, rather, of the conscience in both the spiritual and natural-minded man, for that moral governor can no more be dispensed with in the former than the latter? In fact it is much more active and exacting in the former.

Further instructive lessons may be derived from the ark with its contents, when we consider it was admitted not only into the Temple, but into even *the* most sacred part—the Holy of

Holies, "even under the wings of the cherubim;" (The cherubim—those emblems of *innocence*;) and the Hebrew import of the word "*staves*," together with the fact that these staves were drawn out, and not allowed to be seen without or beyond the oracle.

The first idea suggested by their admission into the Holy of Holies, is that of our merciful and loving Saviour taking the *whole law* upon Himself to fulfil, which He in very deed did to every jot and tittle, and thus magnified it and made it honourable: and so satisfying the justice of God, that this righteous and just God can now look upon us as having fulfilled it through our steadfast and perfect surety, and thus making us stand before God as innocent and covered with the *golden* covering of Christ's all perfect and spotless righteousness; also hidden completely under the cherubic wings of *His innocence*,—truly the safe abiding covert of *His hidden ones*. That this was the end and object of Christ's coming in flesh we have His own testimony in the words:—"Think not I am come

to destroy the law and the prophets: I am not come to destroy, but *to fulfil*."—Matt. v. 17.

Upon this last word Dean Alford makes remark that tells he has caught the true idea, how our Lord "*magnified* the law." It is this:—"Πληρωσαι implies more than the *mere fulfilling*; See reff, where the word has the sense of *filling out* or expanding: *i.e.* here, giving a deeper and holier sense to fulfilling in the *Spirit*, which is nobler than the letter."—(The italics are his) See his *Greek Test.* in loc.

Methinks every man, in respect to the ark with only the two tables of the law in it, being placed in the highest and most holy part of the Temple, is a type of Christ. For is not the conscience, that accuser of all evil doings, placed in the head, the highest part of the individual body, as Christ is made the Head, or holds the highest position in the spiritual body, the *Church*? This conscience, too, not only condemns the evil doer but is the rewarder of them that do well, for as we sow, we reap; he that soweth to the flesh reapeth corruption—the bitter

fruit of vice and crime ; and he that soweth to the spirit, life everlasting ; also in this life, peace, joy, and every other fruit of the Spirit. Thus may not the conscience be called our moral *conditional* governor to guide us in the performance of the duty every individual owes to His God, his neighbour, and himself? A governor that does not hold the rod in vain ; for as surely as any one violates the dictates of conscience so surely is his transgression visited with the rod, and his iniquity with stripes. For where are the people that have not some sense of right and wrong, justice and injustice, honesty and dishonesty, &c. It may be weak in some, and these are they who are beaten with few stripes, for in exact proportion as the sense is strong or weak does the lash visit the violator and transgressor. Upon the Christian who violates his conscience of necessity the lash falls heaviest, because *he* does not err ignorantly, as he has greater light, and in his *ark* or conscience the two most stringent laws ever promulgated. Laws that ought to supersede in our churches

the Jewish ten commandments, and *will* I think at some future day, when men see how much higher, deeper, broader, and wider these two are than all the ten. Need I name them? Perhaps so, they seem to have so much less attention given to them than the Mosaic ten. Whilst assuredly could they be fulfilled by mankind to the letter, they would so enhance the happiness, peace, and well-being of men, and so change the face of the world and the tone of society, that this *golden rule*, as these two laws have properly been designated, would be quickly and most deeply engraved on the fleshly tablets of every human heart, as the best and most unerring helm and guide to steer and lead us in the path of duty, seeing it is a sure path to peace, prosperity, and happiness. Our divine Redeemer, who gave us them, and the only one who has really and literally fulfilled them, might well say—"on these two commandments hang all the law and the prophets." For which of the ten Mosaic laws could any one break who habitually loved God with all his heart, mind, soul, and strength ;

and his neighbour as himself? *None* ; not one, nor a *fraction* of one.

Now let us pass on to the "*staves*," the word for which, I perceive, has many other meanings in the original, as *linen*, *linen garments* &c., from the word in the singular being the Hebrew for *flax* ; again the diverse ones of *liars*, *boasters*, as of conjurors and false prophets. But in the passages relating to the ark, the Hebrew "*bhalim*" decidedly stands for "*staves*," "*poles*," or "*bars*." In this last sense Gesenius says it is used metaphorically for *princes*, *chiefs*. See Hosea xi. 6, though the English has it "*branches*" in that verse. This likewise is one of the meanings or renderings that both Parkhurst and Gesenius give of "*bhalim*," and I suspect, an important one connected with the *staves* of the ark ; our Saviour has so decidedly employed the word branch metaphorically in the text—"I am the vine, ye are the *branches*." The medium through which, it is evident, all succeeding disciples and Christian believers have received, and are receiving, all gospel light and blessings. Hence are these "*branches*"

(the Evangelists and the other inspired writers of the New Testament), seen to be the bearers, *par excellence*, of both law and gospel, the brief moral law on which hang all the law and the prophets, and gospel, or glad tidings of great joy, with its numerous bright and precious promises that pertain not only to this life, but to that which is to come.

The position of the "staves" gives additional instruction from the fact they were not to be seen *without* or *beyond* the oracle, Hebraicè the *Word*, that is, I infer, their antitypes were to be nothing in themselves apart from the *Word*; and that all their efficacy as spiritual staves or branches should depend upon the *closeness* with which they should adhere to the *Word* emphatically "the *Word made flesh*," and that all teaching that is not well-seasoned with this unerring *Word* is but as sounding brass or tinkling cymbal; because only as far as they were Christ's *mouth-piece*, His *passive* instruments could they be efficacious expounders of His blessed *Word* and and true *branches* of the true vine. Branches, too, of that pure golden candle-stick that can

alone emit the true saving light, being no *ignis fatuus*, Will of the whisp, that leads but to the bogs and quagmires of error and delusion.

Of the material the *staves* of the ark were made (the indestructible shittim-wood) I might also dwell upon, had I not, when speaking of the Tabernacle and its vessels. Still as I see I did there only very briefly, there will be no redundancy or repetition in a few further remarks. Indeed it would be leaving the subject of the staves too incomplete, not to consider more at length, their *material* as well as their uses; it is so emblematic of eternal duration, and that immortality, as writers, those few unlettered obscure fishermen, in having the honour of becoming employed as the amanuenses of the Holy Spirit are destined to obtain. We talk of the immortal Homer, Shakespeare, and some other half dozen authors whose works by a few centuries have outlived their cotemporaries, but this immortality will I take it, have a brief existence to that all the writers of Holy Writ will, with *It*, attain. For as the books they have severally been inspired to write, possess an in-

destructible vitality that will render them as enduring as time itself, so with the books will the writers live and their names go down to the latest posterity. Besides obtaining this immortality they are destined to be as widely spread over the earth as the "waters cover the seas," in proclaiming over the face of the whole earth the knowledge of the glory of the Lord as completely and universally. The Scriptures have already been translated into considerably more than fifty languages; and before they have finished the work they are destined to do by their Divine Author, so that they may not return unto Him void, they must be read in every tongue, and proclaimed in every country under heaven. It is the fashion or custom now for authors to put at the bottom of their title pages "The right of translation is reserved," and supposing they are called upon to exercise that right, will the translations they may have to make exceed *two* or at most *three*? Say French, German, and perhaps Italian, yet not often this last for fear of the *veto* of the inquisitorial "*Index Expurgatorius*." But suppose all three, or more,

even all the cultivated languages of Europe, how poor, how meagre would this be compared with the polyglot Bible in its *hundred* tongues? Yet in many hundred tongues will the Bible be in some future day known; so also the different writers; hence is seen the excellence of their type being made of the enduring indestructible shittim-wood.

Another remarkable feature will the translation of the Bible into so many languages bring out and that is its destined *ubiquitousness* (if we may be allowed the expression) for will it not then be found *every where*? And this is the wonderful Book men in the pride and folly of their hearts are trying with their feeble, puny pens, to weaken our faith in and set at naught as the divinely inspired Word of God! Little wreck they to what small dust in the balance *It* will grind them; for, is it not said of such "He that sitteth in the heavens shall laugh; the Lord shall have them in derision?" Also, that the Son should break them with a rod of iron, and dash them in pieces like a potter's vessel.

Again Isaiah is very strong and severe upon all those who would cast away the law of the Lord: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; *because* they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." v. 24.

Oh Lord so let thine enemies perish, and arise quickly to smite all such on the cheek-bone! and thus hasten the time when all shall be brought to know, love, and honour Thee and Thy Holy Word from the least unto the greatest, and make that Word their daily study and delight. Also excite in all the desire with one heart and one voice to raise as jubilant a song of prayer and praise as did the wise and understanding Solomon when he dedicated the beautiful and magnificent Temple he had built unto "*Thy Name.*" Amen and Amen.

THE END.

ERRATA.

Line 2, of motto for chemica read chemical.

Page 31, line 9, for descendents read descendants.

Page 33, line 13, for form read four.

Page 43, last line, for Maria read Moria.

Page 46, last line, for ef read of.

Page 55, line 1, for gacious read gracious.

Page 59, 3rd line from bottom, for botanial read botanical.

Page 64, 6th line from bottom, read of faith, as &c.

Page 68, bottom line, read Eph. i. 22, 23. Yet &c.

Page 80, 5th line, for oration read ovation.

Page 101, 18th line, the word "or" redundant.

Page 132, 3rd line, "a" wanting.



